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APPENDIX TO THE JOURNAL OF THE PALI
TEXT SOCIETY FOR 1882.

BY

HERMANN OLDENBERG.



091.49137
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LONDON:

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, 7, PATERNOSTER ROW.

1882.

61.

DS 775
80

CONTENTS.

| | PAGE |
|--|------|
| PART I. THE SACRED LITERATURE WITH THE COM- MENTARIES | 59 |
| „ II. GRAMMATICAL WORKS | 86 |
| „ III. HISTORICAL AND MISCELLANEOUS WORKS | 108 |

**CENTRAL ARCHAEOLOGICAL
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PALI MANUSCRIPTS

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I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

Manuscript of the whole *Tipiṭaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāj 1202 or 1203 (A.D. 1841–42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are:

I. VINAYAPIṬAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi; 8 lines.

2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha); 8 lines (Bhikkhuvibhaṅga, fol. ka—to; Bhikkhunīvibhaṅga, fol. tau—dha).

3. *Mahāvagga*. 249 leaves (ka—po); 8 lines.

4. *Cullavagga*. 181 leaves (ka—ṇāḥ and mū; the leaves ta—mu are missing); 8 lines.

5. *Parivāra*. 213 leaves (ka—do); 8 lines.

II. SUTTAPIṬAKA.

6. *Dīghanikāya*. 360 leaves (ka—hāḥ; the letters ba—bāḥ are omitted); 8 lines.

7. The *Mūlapaññāsaka* of the *Majjhimanikāya*. 219 leaves

(ka-dha; the leaf kai has been repeated twice; two different leaves are signed nī); 8 lines.

8. The *Majjhimaapaññāsaka* of the *Majjhimanikāya*. 234 leaves (ka—nū); 8 lines.

9. The *Uparipaññāsaka* of the *Majjhimanikāya*. 164 leaves (ka—dhai); 9 lines.

10. The first three vaggas of the *Samyuttanikāya*. 264 leaves (ka—phāh); 10 lines.

11. The *Salāyatanavagga* (fourth vagga of the *Samyuttanikāya*). 192 leaves (ka—tāh); 8 lines.

12. The *Mahāvaggasamyutta* (fifth vagga of the *Samyuttanikāya*). 218 leaves (tha—khyā); 8 lines.

13. The first four nipātas of the *Ānguttaranikāya*. 212 leaves (ka—dai); 10 lines.

14. The fifth to the seventh nipāta of the *Ānguttaranikāya*, 211 leaves (ka—de); 10 lines.

15. The eighth to the eleventh nipāta of the *Ānguttaranikāya*. 301 leaves (ka—ya); 9 lines.

16. Six of the small works composing the *Khuddakanikāya*, viz. :—

a. *Khuddakapāṭha*. 5 leaves (ka—ku); 9 lines.

b. *Udāna*. 54 leaves (ka—nū); 9 lines.

c. *Itivuttaka*. 29 leaves (ka—gu); 9 lines.

d. *Suttanipāta*. 52 leaves (ka—nī); 9 lines.

e. *Vimānaratthu*. 34 leaves (ka—gau); 9 lines.

f. *Petaratthu*. 26 leaves (ka—gā); 9 lines.

17. Five of the small works composing the *Khuddakanikāya*, viz. :—

a. *Theragāthā*. 40 leaves (ka—ghī); 9 lines.

b. *Therīgāthā*. 19 leaves (ghu—nam); 9 lines.

c. *Buddhavaṃsa*. 32 leaves (nāh—je); 9 lines.

d. *Cariyāpīṭaka*. 13 leaves (jai—jhai); 9 lines.

e. *Dhammapada*. 14 leaves (ka—khā); 10 lines.

18. *Jātaka*, text without *Atthakathā*. 193 leaves (ka—tha); 9 lines.

19. Two identical copies of the *Mahāniddeśa*, both ending with the *Sāriputtasutta*. According to the dates given by

Subhūti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Cullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tū); 9 lines.

b. 196 leaves (jho—māḥ); 9 lines.

20. a. *Paṭisambhidāpakaraṇa*. 198 leaves (ka—thū); 10 lines.

b. *Nettipakaraṇa*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettāvataṁ samattā nettiyā āyasmataṁ Mahākaccānena bhāsitaṁ bhagavatā anumoditaṁ mūlasaṅgītiyaṁ saṅgītā ti. About the style and the contents of this work, see d'Alwis, *Introd.* xxiii. 105.

21. *Apadāna*. 244 leaves (ka—pī); 9 lines. (*Therāpadāna* fol. ka—thau, *Therīapadāna* fol. tham—pī.)

III. ABHIDHAMMAPĪṬAKA.

22. *Dhammasaṅgaṇī*. 144 leaves (ka—ṭhāḥ); 8 lines.

23. *Vibhaṅgappakaraṇa*. 186 leaves (ka—tū); 9 lines.

24. 314 leaves (ka—rī, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bā); 8 lines. Contains:—

a. *Dhātukathā* (ka—ni).

b. *Puggalapaññatti* (nī—jha).

c. *Kathāvatthu* (jha—rī).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mūlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *āyatanayamaka* (gaṁ—jaḥ), the *dhātuyamaka* (jha—jhu), the *saccayamaka* (jhū—ṭau), the *saṅkhārayamaka* (ṭam—dhā), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mī—cyu); 8 lines. Contains the *cittayamaka* (mī—yī), the *dhammayamaka* (yu—vi), the *indriyayamaka* (vī—cyu).

27. *Dukaṭṭhāna*. 188 leaves (ka—tai); 10 lines.

28. *Tikaṭṭhāna*. 292 leaves (ka—mī); 10 lines.

29. *Dukatikapattḥāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapattḥāna (ka—cha), anulomatika-dukup. (chā—ṭi), anulomatikatikap. (ṭi—ṭhā), anulomaduka-dukup. (ṭhi—ṭhau), paccanīkadukadukup. (ṭham—ṇe), anulomapaccanīkadukadukup. (ṇai—dhai), paccanīkānulomaduka-dukup. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3438.¹

Nissaya of the Pārājika. Begins:—

anantakarunādhāraṃ vineyyadamaṇaṃ jinaṃ
natvā sunipunaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |
mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitaṃ
bahu(s)sutaṃ mahāpu(ñ)ṇaṃ saṅghassa parināyakaṃ |
saddhamma(t)ṭhitikāmehi santehi abhiyācito
vinaye mandabuddhināṃ pāṭavatthāya nissayaṃ |
pubbācariyasāhānaṃ avalambya vinicchayaṃ
suvi(ñ)ṇeyyaṃ karissāmi tosayanto vicakkhaṇe |
purātanesu santesu nissayesu pi tehi na
linantarapadān' attho sakkā vi(ñ)ṇātave yato |
sādhippāyaṇi ca sambandhaṃ vacanatthaṇi ca katthaci
dassayanto karissāmi venayikamanoharaṃ |
vinayapaṭake ṭhite sāsanaṃ suppati(ṭ)ṭhitaṃ
mahussāhena yaṃ yassa taṃ nissāmenta sādhave ti |

The Pāli text is intermixed with the Burmese version. The first phrases of the Pārājika, for instance (tena samayena buddho bhagavā Verañjāyaṃ viharati Naḷerupucimanda-mūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi) are given in the following way:—yena samayena āyasmato Sāriputtassa vinayapaṇi(ñ)attiyācanahetubhūto parivitaṅke udapādi tena samayena buddho bhagavā Verañcāyaṃ viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kālana—āyasmato—Sāriputtassa—vinayapaṇi(ñ)attiyācanahetubhūto—parivitaṅko—udapādi—tena samayena tena kālana bhagavā—buddho—Verañjāyaṃ Verañjāya samāpe—Naḷeru-

¹ Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now arranged according to this Catalogue.

puṇimandamūle—mahatā—bhikkhusaṅghena—pañcamattehi—bhikkhusatehi pañcasatapamāṇehi bhikkhuhi—saddhi—viharati vigato rañjo assā ti ca veramjatthajātan ti ca vividhehi rañjayatī ti ca veram abhibhavitvā jātā ti ca vākyaṃ—*etc.* Afterwards no continuous Pāli text is given, but only the single words or small parts of the text with their version or paraphrase.

3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttavibhaṅga*, Pāli text with Burmese Nissaya. Begins: namo, *etc.*, | āyasmanto—ime kho dve navutī pācittiyā dhammā—uddesaṃ—āgacchanti—tena samayena—Sakyaputto—Hatthako—vādakkhitto—hoti.

4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttavibhaṅga* (the sections referring to the Bhikkhusaṅgha).

5.

106 leaves, signed with the Burmese letters ka—jhau ; 9 lines ; Burmese writing. Sakk. 1192=A.D. 1831.

Pāli text of the same sections of the *Suttavibhaṅga*.

6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahāvagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kālena—bhagavā—buddho—Urūvelāyaṃ—Nerañcarāya—najjā nadīyā—tīre—bodhiruk-khamūle—abhisambuddho hutvā—paṭhamam—viharati—atha tasmi samaye—kho—bhagavā—bodhirukkhamūle—sattāham—vimuttisukham—paṭisaṃvedi—ekapallaṅgena—nisīdi.

7.

Burmese MS., see the Burmese Catalogue, No. 3450. Another copy of the same work.

8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456.
Sakk. 1195.

The *Cūlavagga*, with Burmese Nissaya. Begins: namo, etc. |
tena samayena tena kālena—bhagavā—buddho—Sāvattthiyam
—vihārati—tena kho pana samaye—Paṇḍukalohitakā—
bhikkhū—attanāpi—bhaṇḍanakārakā—kalahakārakā—vivā-
dakārakā—bhassakārakā—saṅghe—adhikarāṇakārakā, etc.

9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.
First chapter of the *Kammavācā* collection, Pāli text with
Burmese version and commentary.

Begins: namo, etc. |

ānātikkamato raṇo Yamavhānassa tādino
ṭhāpetum arahantassa ānācakkam sudullabham |
namasitvā tilokaggayatindadhammarājino
pādambujāmalaṃ seṭṭham mōlaalisevitam¹ |
racayissām' aham dāni ānācakkam yathābalaṃ
ṭhāpitam dhammarājena nāthena puṇasirinā |
paṭhamam upajjham gāhāpetabbo, etc.

The subscription runs (fol. khau'): iti pañcappidhibalasam-
annāgatena sāsanamahodayagapesinā nānāratanāpāṭasāmi-
bhūtena² imasmiṃ ratanapūraavabhitanapuramhi abhūtabbā-
nam³ mahāsuvannapāsādānam sāmibhūtena devānamindato
māghavamhā buddho bhavissatīti laddhavadanena dutiyam pi
tāvattimsabhavanato orohitvā imam sariyakadhātum imasmi
rājamunicūlānāmikam cetiyamhi ṭhapanam karotīti⁴ vatvā
tena dātapabba sarirakadhātunā⁵ ṭhāpitassa tassa munindarāja-
municūlānika (ni has been changed into mi)⁶ mahāsuvannaceti-
yassa dāyakabhūtena *Strisudhammarājāmāhāvipatīnāmikama-*
*hādhammarājena*⁷ āyājitenā *Saddhammasirīnāmatherena* sāsa-
nassa aṭṭhāsityeka dvesahassakāle sakkarājassa pana chādhi-

¹ kamoljalisevitam, the text repeated with the Burmese version.

² "vāta", the repeated text.

³ abhūtapubbānam.

⁴ rājamānicūlānāmikacetiyaṃhi ṭhapani karohīti.

⁵ dātabbasariradhātunā.

⁶ "rājamānicūlāmanika".

⁷ mahādhipatīnā.

kasahassakāle sampatte racitā sādhibbāyā saniddhā Kammavācāya Mrammabhāsā.

10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmassa nāmasamuti dadeyya | esā utti (ūatti?) suṇātu me bhante saṅgho ayam—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammata saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kāh, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: gaṇabhojanam yāvatatthacivaram yo ca tattha civarappādo (civaruppādo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yāvajivam akaraṇīyam | āma bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunam kammam (dhammam?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayam itthannāmo bhikkhu saññācīkāya kuṭi katthukāmo asāmikam atthuddesaṃ so saṅgham kuṭivatthum o—

16. 12 leaves (ka—kāh); 5 lines. Begins: suṇātu me bhante saṅgho | ayam itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi | kammavācam katvā abbhetaḥ.

17.

7 palm-leaves (ñā—ñe), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pātimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: uddiṭṭhaṃ kho āyasmanto nidānaṃ (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pātimokkha*.

Begins: namo, etc.

samaccani padipo ca udakaṃ āsanena ca
uposathassa etāni puppakaraṇaṃ ti vuccati |
chandhapārisuddhi utukkhānaṃ bhikkhugaṇaṇā ca ovādo
uposathassa etāni puppakiccaṃ ti vuccati |

At the end of the Bhikkhupātimokkha follows (f. kâh) a short passage called in the subscription *Orādapātimokkha*. It begins: khantī paramaṃ tapo titikkhā | nibbānaṃ paramaṃ vadanti buddhā | na hi ppajjito parūpaghāti. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivāra, the Cūlavagga, etc.

2. f. *khā—ghaṃ* (ka—gau). 9 lines. Sak. 1192. The *Pātimokkha*, Pāli text with Burmese translation.

Introduction: ¹

desakaṃ pātimokkhassa natvā buddhutthamadhammaṃ
(buddhaṃ—uttamaṃ—dhammaṃ ca B.)
pātimokkham (pāmokkham B.) anavajjānaṃ pātimokkha-
gataṃ saṅghaṃ |
pātimokkhān' ubhinnān' tu likkhissāṃ navanissayaṃ
nātisaṅkhepavittāraṃ attāya mandabuddhināṃ |
porāṇā nissayā kāmaṃ yasmā panātisaṅkhepā
kecātivittakā keci tasmā te mandambuddhināṃ |

¹ Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkâ dhâritum disvâ tam pubbe kâtukâmâya
 satiyâ pi ca cintâya katokâsam alabbhitvâ
 cîram okâsam esanto dān' okâsam labbitvāna |
 • āgatehi vibhaṅge tu sikkhâpadehi tampada
 bhājanivaṇṇanāh' eva (°nāhi ca B.) guṇṭhi visodhanihi ca |
 tallekhananayehi ca saṃsanditvāna sādhuḥkam
 sodhetvāna viruddhañ ca pahāya adhiḥkam padaṃ |
 unakaṃ pakkipitvāna pāyuttānaṃ nayehi ca
 dvihi vā tihi yuttesu pāthesu gayha sāsane |
 sukhuccāraṇapāṭhañ ca katvā sukhāvajjāraṇaṃ (°dhāra-
 ṇaṃ B.)

nissayaṃ racayissan tam sam(m)ā dhārentu sajjanā |

The text begins: samajjani ca—padipo ca—āsanena—uda-
 kañ ca—etāni cattāri kammāni—uposathassa—pubbakaraṇan
 ti—vuccati akkhātāni—chandapārisuddhi utukkhaṇaṃ—bhi-
 kkhugaṇanā ca—ovādo ca—etāni pañca kammāni—uposa-
 thassa—pubbakiccaṇ ti—vuccati akkhātāni.

3-4. The Khuddasikkhā. See No. 105.

19.

Burmese MS. composed of three different parts. See
 Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nī—jhū.
 9 lines. Sakk. 1127.

2nd part of the *Kaṅkhāvitarāṇi* in Pāli (comment. on the
 Pātimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The
 text begins in the explication of the 3rd Nissaggiya rule;
 the end runs as follows (compare No. 45): Kaṅkhāvitarāṇiyā
 Pātimokkhavaṇṇanāya bhikkhupātimokkhavaṇṇanā niṭṭhitā ||
 paramavisuddhabuddhiviriyapaṭimaṇḍitena silākarajjavama-
 ddivādiguṇasamudayasamudaya (sic) samuditena sakalasama-
 yasamayantaragahanajjhogabhanasamatthena pañāveyyattiya-
 samanāgatena tipīṭakapariyattippabhede sāṭhakathe satthu-
 sāsane appaṭihatāññākappabhāvena mahāveyyākaraṇena kara-
 ṇasampattijanitasamukhaviniggitamadhurodānavacanalāvaṇ-
 nayuttana yuttavādinā vādivadana mahākavinā pabhinna-
 paṭisambhitāparivāre chaḷābhiññāpaṭisambhidāpabbhedagu-
 ṇapatimaṇḍito uttarimanussadhamme suppatiṭṭhitabuddhinā

majālasuttam—me mayā—bhagavato—sam(m)ukhā—evam
sutam (the same sentence is repeated still twice more)—ekam
—samayam—bhagavā—Rājagaham—antarā ca—Nālantam
Nālantassa—antarā ca—mahākā mahantena—bhikkhusaṅ-
ghena—pañcamattehi—bhikkhusatehi—saddhī—addhāna-
maggapatipanno—hoti.

22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14-22) of the *Dīghanikāya*, Pāli text with the Burmese Nissaya by *Ariyālaṅkāra*. Begins :

mahāpuṇam namassitvā mahākāraṇikam jīnam
pūjayitvāna saddhammam katvā saṅghaṃ ca añjali |
yam sīlakkhandhavaggassa adesayi anantaram
mahāvaggam mahāpaṇ(ṇ)o mahākāraṇiko jīno |
racissam tassa nissayam |
nātisamkhepavittthāram paripunṇavinicchayam
sambuddhasāsanatthāya sotūnam nāṇavaḍḍhanam |

bhante—Kassapa—idam suttam—me mayā—bhagavato—
samukhā—evam etena ākāraṇena—sutam upalakkhitam—
ekam—samayam—bhagavā—Sāvattihyam—Anāthapiṇḍi-
kassa—ārāme—kārito—Jetavane—karerikuṭṭikāram—viha-
rati.

23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pāṭikavagga* of the *Dīghanikāya*; Pāli text with the Burmese version by *Ariyālaṅkāra*. Begins :

vatthuttayam namas(s)itvā saraṇam sabbapāṇinam
samāsenā raccissāham pātheyavagganissayam |

bhante Kassapa—idam suttam—bhagavato—santike—evam
—me mayā—sutam upalakkhitam—ekam—samayam—bha-
gavā—Mamallesu (*sic*)—Anupīyam nāma Mallānam—niggamo
—atthi—tattha—viharati.

24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhī; generally 8 lines; Sinhalese writing.

The *Sumaṅgalavilāsini*, *Atthakathā* to the *Dīghanikāya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, n.s. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, etc.

karuṇāsītalabadayaṃ paññāpajjotavihatamohatamaham
 sanarāmaralokagurum vande sugataṃ gativimuttaṃ |
 buddho pi buddhabhāvaṃ bhāvetvā ceva sacchikatvā ca
 yaṃ upagato gatamalaṃ vande tam anuttaraṃ dhammaṃ |
 sugatassa orasānaṃ puttānaṃ mārasenamathanānaṃ
 atthannaṃ pi samūhaṃ sirasā vande ariyasaṅghaṃ |
 iti me pasannamatino ratanattayavanditvānāmayaṃ puññaṃ
 yaṃ suvihatattāyo hutvā tassānubhāvena |
 dīghassa dīghasuttaṃkitassa nipunassa āgamavarassa
 buddhānubuddhasamvannitassa saddhāvahagunaṃ |
 atthiappakāsanatthaṃ atthakathā ādito vasisatehi
 pañcahi yā saṅgītā ca anusaṅgītā ca pacchāpi |
 Sīhaladīpaṃ pana ābhatātha vasiṇā Mahāmahindena
 tthapitā Sīhalabbāsāya dīpavāsinaṃ atthāya |
 anetvāna tato haṃ Sīhalabbāsaṃ manoramaṃ bhāsaṃ
 tantinayānucchavikaṃ āronto vigatadosaṃ |
 samayaṃ avilomento therānaṃ theravaṃsappadīpaṃ
 sunipunavinicchayānaṃ Mahāvihārādhivāsinaṃ |
 hitvā punappunāgatam atthaṃ atthaṃ pakāsayissāmi
 sujanaṃ ca tuṭṭhatthaṃ ciraṭṭhitatthaṃ ca saddhammassa |
 sīlakathā dhutadhammā kammaṭṭhānāni ceva cari sabbāni
 cariyāvidhānasabito jhānasamāpattivitthāro |
 saddhā ca abhiññāyo paññāsamkalananicchayo ceva
 bandhā (khandhā?) dhātāyatanindriyāni ariyāni ceva cat-
 tārī ||

saccāni paccayākāradesanā superisuddhanipunanayā
 avimuttan timaggā vipassanā bhāvanā ceva |
 iti pana sabbam yasmā Visuddhimagge mayā superisuddhaṃ
 vuttaṃ

tasmā hi bhiyyo na taṃ idha vicārayissāmi ||
 majjhe Visuddhimaggo esa catunnam pi āgamānaṃ hi
 tthavā pakāsayissaṃ tattha yathābhāsitaṃ atthaṃ |

icceva kato tasmā tam pi gahetvāna saddhi me nāya
 aṭṭhakathāya vijānātha Dīghāgamanissitaṃ atthan ti ||
 tattha Dīghāgamo nāma sīlakkhandhavaggo mahāvaggo
 pāṭikavaggo tivaggato tivaggo hotiti suddato catuttimsa-
 suddasāṅgaho | tassa vaggesu sīlakkhandhavaggo ādi suddesu
 brahmajālam | brahmajālassāpi | evaṃ me sutan ti ādikaṃ
 āyasmātā Ānandena paṭhamamahāsāṅgītikāle vuttaṃ nidā-
 nam ādi |

Then follows the account of the first convocation. Con-
 clusion of the whole work :

ettāvatā ca || āyācito Sumaṅgalapariveṇanivāsinaṃ thiragu-
 ñena Dāṭṭhāsāṅghatheravaṃsatvayenāhaṃ¹ || Dīghāgamaṃ²
 dassabalaguṇaganaparidīpaṇassa aṭṭhakaṃ thaṃ yaṃ ārabhiṃ³
 Sumaṅgalavilāsiniṃ nāma nāmena⁴ sāraṃ ādāya nīṭṭhitā esā
 ekāsītippamānāya pāliya bhāṇavārehi || ekūṇasatṭhimatto Visu-
 ddhimaggo pi bhāṇavārehi atthappakāsanatthāya āhamāṇaṃ⁵
 kato yasmā | tasmā tena sahāyaṃ aṭṭhakathābhāṇavāraṇa-
 nāya⁶ suparimitaparicchinṇaṃ cattālisaṃ satam⁷ hoti⁸ | bhā-
 ṇavārato esa mayaṃ pakāsayanti⁹ Mahāvihārādhivāsinaṃ¹⁰
 mūlaṭṭhakathāsāraṃ ādāya¹¹ mayā imaṃ karontena yaṃ
 puññaṃ upacitaṃ tena hotu sabbo sukhī loko ti ||

Various readings of the following MS. : 1) dādhānāgasam-
 ghaterena theravaṃsanvaye, 2) dīghogamavarassa, 3) ārabhi,
 4) the MS. adds sāhimahatṭhakathāya, 5) āgamānaṃ, 6) °gaṇa-
 nāya, 7) °līsasakaṃ, 8) the MS. adds sabbavattālīsādhikasa-
 taṃ parimāṇaṃ, 9) evaṃ samayaṃ pakāsayanti, 10) °sinam,
 11) mūlakatṭhakathābhārasamādhāya.

25.

Two volumes. The first has 60 leaves signed with the
 Burmese letters ka—nāḥ; the second 76 leaves, signed ca—thu
 (the leaf ṭi is missing); 9 lines. Burmese writing.

Third part of the *Sumaṅgalavilāsini*, comprehending the
 commentary on the last 11 Suttas of the *Dīghanikāya*. The
 date is Sakraj 1133=A.D. 1772. The end of the MS. is
 followed by 14 blank leaves; only the first page of the ninth
 contains the fragment of a Pāli text with Burmese version,

beginning :—adhammo ti—sammataṃ—tavoharati dhamma-sammatan ti—idāni—dhammo ti—samataṃ—dhammo ti—vicaranti—*etc.*

26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mḷi (one leaf has got the two signatures ce and cai) ; 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikāya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mḷi ; on an average 8–9 lines. Sinhalese writing.

The *Papañcasūdantī*, *Aṭṭhakathā* of the *Majjhimanikāya*. See Westergaard, Catalogue, p. 24.

28.

45 leaves, signed with the Sinhalese letters ka—go ; 9 lines. Sinhalese writing.

The *Sāleyyasutta* (*Majjhimanikāya* 1, 5, 1) ; Pāli text with Sinhalese version and commentary. Subscription : *Sāleyya-sūtraartthavyākhyānayayī*.

29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sā (the leaves ḍo, ḍau, ḍām are missing) ; generally 8–9 lines. Sinhalese writing.

The *Āṅguttaranikāya*. See on the division of this collection Westergaard, Catalogue, p. 29.

30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dām) ; on an average 8–9 lines. Sinhalese writing.

The *Manorathapūraṇī*, Aṭṭhakathā of the *Āṅguttaranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake Samyuttakanikā.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the *Sumaṅgalavilāsinī* as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamaṃ 4. °vandanā-mayaṃ, savihatantarāyo hutvā. 5. ekadukāḍipatimaṇḍitassa *Āṅguttarāgamavarassa* dhammakathikapuṅgavānaṃ vicitta-paṭibhānajanassa. 6. saṅgitā. 7. paṇa, °vāsinaṃ. 8. apañet-vāna, āropento. 9. sunipuna°, °vāsinaṃ changed into °vāsinaṃ. 10. ca dhammassa. Then follows:—

Sāvattihippabhutinaṃ naṅgarāṇaṃ vaṇṇanā kathā heṭṭhā
Dighassa Majjhimassa ca yā me atthaṃ vadantena |
vitthāravasena sudam vatthūni ca tattha yāni vuttāni
tesam pi na idha bhīyyo vitthārakathaṃ kathayissāmi |
suttānaṃ paṇa atthā na vinā vatthūhi ye pakāsayanti
tesam pakāsanatthaṃ vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °ṭṭhāṇāni ceva sabbāni—12 sabbā ca, khandhā-yatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, *Āṅguttaranissitaṃ*.—Then follows: tattha *Āṅguttarāgamo* nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañca-kanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakani-pāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato |

nava suttasahassāni pañca suttasatāni ca
sattapaññāsa suttāni honti *Āṅguttarāgame* |

31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gū and two with ṭhau); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapūraṇī*, nipātas 1–3.

32.

21 leaves, signed with the Sinhalese letters ka—khu;
8 lines on an average; Sinhalese writing.

The *Dhammapada*.

33.

Burmese manuscript; see Catalogue of the Burmese MSS.,
No. 3440.

Part of the *Atthakathā* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.):
nicini va pavattānan ti imaṃ dhammadesanaṃ satthā Jeta-
vane viharanto āyasmantaṃ—Rādhaṃ—ārabbha—kathesi—
so—gihikāle—Sāvatthiyaṃ—dukkabrahmaṇo—ahosi kira,
etc.—The MS. ends at v. 156.

34.

293 leaves, signed with the Burmese letters ka—mu;
on an average 10 lines; Burmese writing. Sakraj 1178=
A.D. 1817.

Jātakassa atthavaṇṇanā, beginning with the dukkanipāta
(Rājovādajātaka), ending with the pañcanipāta (Kapotajātaka).

35.

17 leaves, signed with the European numbers 1-17; 8-7
lines; Sinhal. writing.

The first six *Jātakas* of the sattaniipāta (kukkujāt.—da-
sannakajāt.), together with the atthavaṇṇanā.

36.

65 leaves, signed with the Burmese letters ka—cū (written
by mistake for cu); 9 lines; Burmese writing. Sakraj
1153=A.D. 1792.

The *Mahāvessantarajātaka*, the last in the whole collection,
with the atthavaṇṇanā.

37.

26 leaves, signed with the Burmese letters ka—gā; 9 lines;
Burmese writing.

The *Mahājanakajātaka*.

38.

22 leaves, signed with the Burmese letters ka—khau ;
9-8 lines ; Burmese writing. Sakk. 1152=A.D. 1791.

The *Nemiyajātaka*.

39.

38 leaves, signed with Cambodian letters jya—tâ (written by mistake for tyâ ; the last leaf is not signed ; the signature jhyû is omitted).

A *Jātaka*. Subscription : Candakumājātakacpa (?) paripuṇo. Begins : paṇḍabhisīyāsīdubbanati. idaṃ satthā Jeta-vane viharanto Pañcācāram ārabba kathesi | ekadivasamhi bhikkhu, etc.

40.

11 leaves, signed with the numbers 1-4 and 1-7 ; 8 lines ; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas :

- 1) nauññātabbasutta.
- 2) jarāmarasutta (begins 2, 2).
- 3) attāpiyasutta (2, 7).
- 4) pamādasutta (3, 2).
- 5) appamādasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

41.

6 leaves, the first five being signed with the numbers 1-5 ; 8-7 lines ; Sinhalese writing.

The text of a Sutta, beginning : ekam samayaṃ bhagavā Vesāliyaṃ viharati Ambapālivaṇe tatra kho bhagavā bhikkhū āmantesi bhikkhavo ti bhadante ti te bhikkhū bhagavato paccassosum bhagavā etad avoca aniccā bhikkhave saṃkhārā addhuvā bhikkhave saṃkhārā anassāsikā bh. s.—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the aṭṭhakathā.

42.

139 leaves, signed with the Sinhalese letters ka—jhai (cu. is omitted); 8 lines; Sinhalese writing.

Vimānavatthuvannāna, commentary on the *Vimānavatthu* (see Westergaard's Catal. p. 65), the sixth part of the *Khuddakanikāya*, by *Ācariyadhammapāla*.

Begins (compare the introduction to the *Paramatthadīpanī*, Westergaard Cat. p. 35): *namo, etc.*

mahākārunikaṃ nāthaṃ ñeyyasāgarapāraguṃ
vande nipuṇagambhīraṃ vicitrānāyadesanaṃ |
vijjācaraṇasampannā yena nīyyanti lokato
vande taṃ uttamaṃ dhammaṃ sammāsambuddhapūjitaṃ |
sīlādiguṇasampannā t̥hito maggaphalesu yo
vande 'haṃ ariyaśaṅghan taṃ puññakkhettaṃ anuttaraṃ |
vandanā arahataṃ puññaṃ iti yaṃ ratanattaye
hatantarāyo sabbattha hutvā 'han tassa tejasā |
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisu
tassa vimānādīphalasampattibhedato (*sic*) |
pucchavasena yā tāsāṃ vissajjanavasena ca
pavattā desanā kammaphalapacchakkhākārīṇi |
Vimānavatthu icceva nāmena vasino pure
yaṃ Khuddakanikāyasmim saṅgāyimsu mahesaya |
tassāsamañ ca lambitvā porāṇayakathānayaṃ (porāṇa-
t̥thak°!)

tattha tattha nidānāni vibhāvento visesato |
suvisuddhaṃ asaṅkiṇṇaṃ nipunatthavinicchayaṃ
Mahāvihāravāsīnaṃ samayaṃ avilomayaṃ |
yathābalaṃ karissāmi atthasaṃvaṇṇanaṃ subhaṃ
sakkaccaṃ bhāsato taṃ me nisāmayatha sādhave taṃ (*sic*) |

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kā): idam hi Vimānavatthum duvidhena pavattaṃ pucchavasena vissajjanavasena ca | tattha vissajjanagāthā tā hidevatāhi bhāsītā pucchāgāthā pana kāci bhagavato bhāsītā kāci Sakkādīhi kāci sāva-kehi kāci therehi | tatthāpi yebhuyyena so yese kappā sata-sataṃ sahasādhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasāvaka bhāvēya puññāna sambhāre sambharanto

anukkamena sāvaka-pāramiyo pūretvā chalabhiññācatupaṭi-sambhidādiguṇavisesaparivāraṣṣa sakalassa sāvaka-pāramiñānassa matthatam patto dutiyo aggasāvakaṭṭhāne ṭhito iddhi-mantoso ca bhagavato etadagge ṭhapito āyasmā *Mahāmoggallāno* tena bhāsita bhāsanto (changed into bhāsantā) tena ca paṭhamam tāva lokahitāya devacārikam carantena devaloke ve devatānam pucchānavasena puna tato manussalokam āgantvā manussānam puññaphalassa paccakkhakaranattham pucchāvissajjanam ca ekajjam katvā bhagavato pavedetvā bhikkhūnam bhāsita sakena pucchānavasena devatāhi tassa vissajjanabhāsita pi Mahāmoggallānattherassa bhāsita evam evam bhagavatā therehi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjanavasena tattha tattha bhāsita. pacchā dhammavinayam saṅgāyantehi dhammasaṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅgaham āropitā.

As a sample of these stories I give the Caṇḍālīvimāna with the introductory part of the vaṇṇanā (the text of another *Vimānavatthu* without the introduction of the commentary has been printed by Minayeff, Pāli grammar, pp. xix-xxiv of the Russian ed.).

Fol. khaḥ': *caṇḍālī van(da) pādānti caṇḍālīvimānam* kā up-patti | bhagavā Rājagahe viharante puccusavelāyam buddhā-cinṇam mahākaruṇāsamāpatti samāpajjitvā vuṭṭhāya lokam olokento addasa tasmim yeva namgare caṇḍālāvāte santim ekam mahallikam caṇḍālīm khināyukam nirayasamvattanikam c' assā kammam upaṭṭhitam mahākaruṇāyā samussāhitamā-naso saggasamvattaniyam kammam kāretvā ten' assā niray-uppatim nisedhetvā sagge patitṭhāpessāmi cintetvā bhikkhusaṅghena saddhim Rājagaham piṇḍāya pāvīsi ti tena ca samayena sā caṇḍālī daṇḍam olubbha nagarato nikkhanti bhagavantam āgacchantam disvā abhimukhī hutvā aṭṭhāsi bhagavā pi tassāgamanam nivārento viya pureto aṭṭhāsi atthāyasmā Mahāmoggallāno satthu cittaṃ ūatvā tassā ca āyuparikkhaya bhagavato vandanam niyojento |

caṇḍālī vanda pādāni Gotamassa yasassino
tam eva anukampāya aṭṭhāsi isisuttamo |
abhippasādehi manam arahantamhi tādino
khippam pañjalikā vanda parittam tava jīvikam |

coditâ bhâvitatte sarîrantimadhârinâ
 caṇḍâlî vandi pādâni Gotamassa yasassino |
 tam ena avadhibhâviṃ caṇḍâliṃ pañjalīṭṭhitam
 namassamānam sambuddham andhakāre pabhamkaram |
 khīṇāsavam vigatarañjam atejam ekam araṇṇamhi mahō
 nisinnam
 deviddhipattā upasamkamitvā vandāmi tam vira mahā-
 nubhāvā |
 suvaṇṇavaṇṇā jalitā mahāyasā vimānam oruyha aneka-
 cittā
 parivāritā accharāsaṃgaṇona kâ tvam subhe devate
 vandase mham |
 aham bhante caṇḍâlî kāyavīreṇa pesitā
 vandim arabato pāde Gotamassa yasassino |
 sāham vanditvā pādāni cutā caṇḍālayoniyo
 vimāna sabbato bhattam uppannamhi nandane |
 acharānam satasahassam purakkhatvāna tiṭṭhati
 tasāham pavarā seṭṭhā vaṇṇena sasāyukā |
 pahutakalyāṇā sampajāṇā patissatā
 munim kārunikam loke tamam bhanteva vanditvātum
 āgatā |
 idam vatvāna caṇḍâlî katamñū katavedini
 vanditvā arahato pāde tatthevantaradhāyati ||

Various readings. The commentary : C., the Burmese MS., n. 1, 16 e : B.

1. caṇḍâlî B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
- 2. tādine B.—jīvitam C., jivitam B.—3. moditā bhâvitatthena C., cotitā bhâvitatthena B.—°dhârinâ C.B.—4. enam C., enam B.—avadhî gâvî C., avadhi gâvi B.—pañjalim C., añcali B.—5. vitarajam anejam B.—raho nis° C.B.—vīra C.—6. āruyha C.—ganena C, gaṇena B.—mamanti C, mamam B.—7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. °yoniyā C.B.—vimānam sabbato bhaddam C.B.—upasannamhi B.—9. acchārānam satasahassā purakkhitvā mam tiṭṭhanti B.—tāsāham C.B.—yasasāvutā C, yasasāyunā B.—10. pahūta-kalyāṇasampajāṇapatissatā C., bahutakata-kalyāṇā sampajāṇā

patissutā B.—tam bhante vanditum āgatā C.B.—11. vandetvā B.—antaradhāyathā ti C.

43.

89 leaves, signed with the Sinhalese letters ka—dī (leaf nai is missing); 8 lines; Sinhalese writing.

Petavatthuvannanā (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the *Vimānavatthuvannanā* (2 °sampannam, tam anuttaram, 3 °sampanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca katam kammam yam yam purimajātisu petabhāvāvahattam tehi phalabhedato, 6 pakāsayanti buddhānam desanāyā visesato samvegajananī kammaphalam paccakkhakārini, 7 *Petavatthū ti nāmena supariññātavattukā yam, etc., mahesayo, 8 tassākammāvalambitvā porāṇatthakathānayam, 10 sakkaccabhāsato*).

Conclusion :

ye te petesu nibbattā sabbadukkaṭakārino
yehi kammehi tesan tam pāpakam kaṭukapphalam |
paccakkhato vibhāventi pucchāvissajjanehi vā
desanāniyameneva sattasamvega vuddhati |
yam kathāvatthukusalā supariññātavattukā
Petavatthū ti nāmena samgāyimsu mahesayo |
tassattham pakāsetum porāṇatthakathānayam
nissāya yā samāraddhā atthamsamvannanā mayā |
yā tattha paramatthānam tattha tattha yathāraham
pakāsanā *Paramatthadīpanī* nāma nāmato |
sampattā parinītthānam anākulavinicchayo
sapaṇṇārasamattāya pāliyo bhānavārato |
iti tam samkhārontena yan tam adhigatam mayā
puññam assānubhāvena lokanāthassa sāsanam |
ogāhetvā visuddhā ca silādipaṭipattiyā
sabbe pi dehiṇo hontu vimuttirasabhāgino | *etc.*

Vadattitthavihāravāsinaṃ munivarayatinaṃ bhadantena Ācariyadhammapālena katā *Petavatthusamvannanā samattā ti.*

It is evident that the commentary on the Theragāthā de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimānavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. :
 Khentupamāpetavatthuvannaṇā (ends f. ki')—Sūkarap. (ki')—
 Pūtimukhap. (ku)—Piṭṭhadhitalikap. (kū)—Tirokuddap. (kli')—
 Pañcaputtakhādakap. (kli')—Sattaputtakhādakap. (ke')—
 Goṇap. (ko)—Mahāpesakārap. (kau)—Khalātiyap. (kaḥ')—
 Nāgap. (khi)—Uraṃgajātakavatthuv. (khu)—Saṃsāramoca-
 kap. (khrī)—Sāriputtattherassa mātup. (khli')—Mattāp. (khai')—
 Nandāp. (kho)—Caṇḍakunḍalip. (kho')—Kaṇhap. (khām')—
 Dhanapālap. (ga)—Cūlasaṭṭhip. (gi)—Aṇkurap. (gai')—
 Uttaramātup. (gau)—Suttap. (gaḥ)—Kaṇṇamunḍap. (ghi)—
 Ubbarip. (ghu')—Abhiḥjhamānap. (ghrī')—Sānuvāsip. (ghe')—
 Rathakārap. (gho)—Bhusap. (ghau)—Kumārap. (ghaḥ)—
 Serinip. (ṇa)—Migaluddap. (ṇā)—Dutiyaḷuddap. (ṇā')—
 Kūṭaviniṇchayikap. (ni')—Dhātuvivaṇṇap. (ṇi')¹—
 Nandikap. (ṇām')—Revatip. (ṇām')—Ucchup. (ca')—Kumā-
 rap. (cā)—Rājaputtap. (ci')—Gūthakhādakap. (ci')—Gaṇap. (ci')—
 Pāṭaliputtap. (cu')—Ambap. (cū')—Akkhadurakkhap. (cṛi)—
 Bhogasamharap. (cṛi')—Saṭṭhiputtap. (cṛi')—Saṭṭhi-
 kūṭasahasap. (cli').

44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

Suttasaṅgaha. The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttaṃ suttaṃ munindāhaṃ (ahaṃ—munindaṇ ca B.) sutta-
 saṅgahapāliya
 añekavoraka (°vorikaṃ B.) atthaṃ dīpento desakehi ca |
 vanditvā yācito nāthaṃ dhammadīpakabhikkhunaṃ
 manāṃ udāharaṃ netvā dīpessaṃ appakaṃ ida |

¹ Here are to be inserted: Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. nai.

ādippāyaṃ (adh° B.) manorammaṃ sundharaṃ (sund° B.)
 mana tosayāṃ
 pitivaddhaṇaṃ dīpaṃ saccānaṃ dassakaṃ mudu |
 sakkaccaṃ taṃ sunantu ve dhammadīpakatheravā
 ayañ ca me jane tosaṃ desentānaṃ hi tediya (bhediyyā B.) |

The work is a large anthology made from the Suttas, Vimānavatthus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462. Sakk. 1186=A.D. 1825.

Aṭṭhasālinī, *Aṭṭhakathā* on the *Dhammasaṅgani*, Pāli and Burmese. The very corrupt subscription runs thus (compare No. 19):—

paramavisuddhasaddhāviriyaṇapaṭipandītena silavācārajjava-
 maddavādiguṇasamudayasamudītena sakasamayasaṃyanta-
 ragahaṇasamattāna pañāveyyattiyasamānāgatena tipīṭa-
 kappariyattippabhede sāṭhakathe satthu sāsane appaṭiṭaṇa-
 ṇānappabbhāvena mahāveyyākaraṇena karaṇasampattijānitasu-
 khaṇiggatamadhuṛodānavacanīnēlavāṇṇayuttēna yuttamut-
 thavādi vādivareṇa mahākavīnā mahātherēna pabbhinnaṃ-
 paṭisaṃbhīdāparivāre chaḷābhīṇādiguṇapaṭiṇṇāpandītena uttari-
 manussadhamme suppaṭiṭṭhitabuddhīnaṃ theravaṃsappadī-
 pānaṃ *Mahāvīhāravāsīnaṃ* therānaṃ vaṃsālaṅkārabhūtena
 vipūlavisuddhabuddhīnā *Buddhaghosa* ti guruhi gahitaṇāma-
 teyyēna mahātherēna *Aṭṭhasālinī* nāma ayaṃ Dhammasaṅga-
 haṭhakathā katā yāvayattakaṃ kālāṃ visuddhacittassa tādīno
 lokajethassa mahesīno buddho ti nāmaṃ pi lokamhi tiṭṭhātī
 tāvatattakakālāṃ ayaṃ Dhammasaṅgahaṭhakathā lokasmiṃ
 lokaniddharāṇesīnaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ
 dassenti tiṭṭhatu. *Aṭṭhasālinī* nāma samattā.

Kusannāmassa nagarassa purattimāpadesake
 sāsanaṇṇābhūtaṃ aḍḍhayaṇaṃ ānake |
 Nerativayaḡāmassa pacchimāṃ ṇissite
 uttarasmi disābhāge ṭhāne pañcadhanussate |

gamanâgamanasampanne *Maṇiratananâmake*
 alaye puṇanippatte santâsane tibhummake |
 bahuggaṇavâcakena atigambhirabuddhinâ
 âdimh' ariyasaddena *Alaṅkârâ* ti nâminâ |
 mabâtherena yuttana âhâpetvâna sabbaso
 sâdhakâna (sâvakânam, the repetition with the Burmese
 version) vâcanañ ca antarâ antarakkhaṇe |
 ekâdikam sattatiñ ca dvisatam dvisahassakam (dvisatasa-
 hassakañ ca, the repetition)
 vasasanjhânam (vassasanjhâ nâma, the repetition) vasena
 sampatte jinasâsane |
 rajiko nissayo ayam Aṭṭhasâlininâmakō
 munisâsanañ ca buddhiyâ—caravato¹
 yathâ anantarâyena niṭṭhito nissayo ayam
 hontv ânantarâyenevameva sukhinō sabbapâṇino | etc.

The work begins :

namo etc. | kâmvacarakusalam — dassetvâ — idâni — rūpâ-
 vacarakusalam — dassetum — katame dhammâ kusalâ tiâdi
 vacanam—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120=A.D. 1759.

The Pāli text of the *Vibhāṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order: jhâḥ—cha, gha—câḥ, ṭhaḥ—ṭa, ña—ñâḥ, ḍa—ḍu, ḍha, ḍâḥ—ḍû, dhâ—ḍhaḥ, ṇa—bhâḥ (tâḥ is placed between tâ and ti), mai—ma, mo—mâḥ, ya—lu, sâḥ—va, lâḥ—lû, ka, khâḥ, lâḥ—la, aû—aa, am—ae, ham—ha, kya—ghyam. Then follow 36 leaves (ka—gâḥ) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451. Sakk. 1189=A.D. 1828.

¹ From this line only these words are extant intermixed with the Burmese version.

Commentary on the Vibhaṅga, Pāli and Burmese, called by the author in the introduction, aṭṭhavaṇṇanā porāṇaṭṭhaka-thānaya. I quote the following stanzas from the introduction (compare No. 105):

viñātu 'ttho na sakkā hi sante pi pubbanissaye
sukhena mandapaññehi racayayissām' ahaṃ navam |
nāṭisaṅkhepavithhāraṃ nissayaṃ mativaḍḍhakam
sikkhākāmena yatinā yācito Candamañcunā |

After the introduction the commentary begins (f. ko'-kau):
pañca kkhandhā | rūpakkhandho | pa | suttantabhājanīyaṃ
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pāli text is given only in very deficient extracts and quotations. Each Yamaka forms a volume, excepting the Āyatana and Dhātuyamakas, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mātikāṇayativai* (Burmese treatise with few Pāli quotations), the second *Dhātukathāṇayativai*, being a Pāli-Burmese Nissaya of the third volume of the Abhidhamma-piṭaka.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the Saccayamaka, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works:

1. fol. ka-kham (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ samatthaṃ niṭhitaṃ*.

Chapters (pariccheda) of this treatise:

f. kī cittaṣaṅgahavibhāga—f. ke cetasikaṣaṅga(ha)vibhāga

—f. ko pakinnakasaṅga(ha)vibhāga—f. kam' vidhisāṅgahavibhāga—f. khā' vidhimuttasaṅgahavibhāga ("niṭhito ca Abhidhammatthasaṅgahe sabbathā pi cittacetasikaṅgahavibhāgo")—f. khī rūpasāṅgahavibhāga—f. khe 2 samuccaya-sāṅgahavibhāga—f. khai paccaya-sāṅgahavibhāga—f. kham kammatthānasāṅgahavibhāga.

2. fol. gu-chu. The *Dhātukathā*, third part of the Abhidhammapiṭaka.

51.

The fourth part of No. 55, fol. chū-jha. Sakk. 1168.
The *Abhidhammatthasaṅgaha*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthasaṅgaha* with Burmese Nissaya by Aggadhammālaṅkāra.

53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504.
Sak. 1149=A.D. 1788.

The *Abhidhammavibhāvanī*, commentary on the *Abhidhammatthasaṅgaha*, by Sumaṅgalācariya; text with Burmese Nissaya by Ariyālaṅkāra.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhā (No. 105). The introduction ends:

Sumaṅgalācarirena Abhidhammavibhāvanī
ṭikā yā racitā tassā sante pi pubbanissaye |
mandapaṇehi sotūhi na sakk' atto hi jānitu
paramattañukāmehi bhikkhūhi abhiyācito |
nātisaṅkhepavittāraṃ racissaṃ (navanissayaṃ)
jinasāsanavaddhattaṃ paripunṇavinicchayaṃ |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccāyana's* grammar:

namo etc.

jitamârâtikam buddham dhammam mohavidhamsakam
vanditvâ uttamam saṅgham Kañcâyanañ ca vaṇṇitam |
Kañcâyanaassa bhedâ 'ham sabbayogam yathâraham
sotujanânam atthâya pavakkhâmi samâsato |
kasikammâdinâ byâpârena dippati yo pitâ
iti Kaccassa putto *thu* tassa Kaccâyano mato |
teneva katasattam pi Kaccâyanan ti ñâyati
Kaccâyana'ss' idam sattam timinâ vacanattthato | etc.

The second of these leaves contains the beginning of the fourth part of the Kammavâcâ collection (namo etc. suṇātu me bhante saṅgho idam saṅghassa kathinadussam uppannam etc.).

54.

Manuscript in Burmese writing; see Catal. of the Burmese MSS., No. 3499.

1. The *San̄khepavaṇṇanâ*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotipâla*; Pâli text. Begins:

namo etc. |
tikkhattum pattalaṅko yo patiṭhapesi sâsanam
vanditvâ lokanâtham tam dhammam saṅghan ca pûjitam |
âgatâgamasatthena cando va sarad' ampare
pâkaṭen' idha dîpamhi Mahâvijayabâhunâ |
ukkuṭikam nisîditvâ sâsanatthâbhikaṅkhinâ
yâcito 'ham karissâmi San̄khepapadavaṇṇanam |
porâṇehi katâ 'nekâ santi yâ pana vaṇṇanâ
etâ velâdigabbhesu ajotacandavûpamâ |
tasmâ khajjatantupamam karissam kiñci vaṇṇanam
tam sâdhavo nisâmetha sâsanassa subuddhiyâ ti |

tattha padavaṇṇanan ti | sambandho padavibhâgo | pada-
cintâ padattho |

The work follows the division of the Abhidhammatthasaṅgaha into 9 paricchadas.

2. The same work, the Pâli text together with a Burmese Nissaya by *Ariyâlaṅkāra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pâli works.

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with ñai, the second being a repetition of the first; two leaves are signed cī; the signatures cū and jāḥ are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrāj 1168=A.D. 1807.

1. fol. ka-cī 2, *Kaccāyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174):

mahataṃ mahā tulyādhikaraṇe pade ||

tesaṃ mahantasaddānaṃ mahā ādesā (*corr.* ādeso) hoti tulyādhikaraṇe pade. mahanto ca so puriso cā ti mahāriso (*sic*). mahantī ca sā devi cā ti mahādevi. mahantañ ca taṃ balañ cā ti mahāphalaṃ. mahanto ca so nāgo cā ti mahānāgo. manto (*sic*) ca so yaso cā ti mahāyaso. mahantañ ca taṃ padupavanañ (*sic*) cā ti mahāpadumavanam. mahantī ca sā nadi cā ti mahānadi. mahanto ca so maṇi cā ti mahāmaṇi. mahanto ca so gahapatiko cā ti mahāgahatiko. mahantañ ca ta dhanañ cā ti mahādhanam. mahanto ca so puṇo cā ti mahāpuṇo. bahuvacanaggahaṇena kvaci mahantasaddassa mahā ādeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ cā ti mahabbalaṃ. mahantañ ca taṃ phalañ cā ti mahappalaṃ. mahantañ ca taṃ dhanañ cā ti mahaddhanam. mahantañ ca taṃ bhayañ cā ti mahabbhayaṃ ||

itthiyaṃ bhāsitaṃ pumā va ce ||

itthiyaṃ tulyādhikaraṇe pade ca bhāsitaṃ pumā va daṭṭhabbā. dighā jaṅghā yassa so 'yan ti dighajaṅgho. kal-yāṇā bhariyā yassa so 'yan ti kalyāṇabhariyo. bahutā puṇā (*corr.* paṇā) yassa so 'yan ti bahupaṇo. bhāsitaṃ pumeti kim

attham. brahmanabandhu ca sâ bhariyâ cati (*corr.* ceti)
brahmanabandhubharyâ ||

2. fol. cu-câh. The text of Kaccâyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *vibhas vav*; the Pâli text begins: parassamañâpayoge—lingatthe paṭhamâ—âlapane ca.

4. fol. chû-jha. *Abhidhammatthasaṅgaha*, see n. 51.

56.

36 leaves (ka-gah); 5 lines; Cambodjan writing.

Kaccâyana's grammar, text of the Suttas, ending with the end of the Kârakakappa. Each Sutta is followed by a Siamese translation or paraphrase.

57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

Sirimâlâcâ, *Kaccâyana's* grammar with Burmese translation and explanations.

58.

Burmese MS., containing the Sandhikappa, Samâsakappa, Taddhitakappa, Âkhyâtakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

59.

Burmese MS., containing the Nâmakappa, Kârakappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

60.

Burmese MS., containing the Taddhitakappa, Kârakak., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samâsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some ślokas referring to the author and the history of the work.

Śloka at the end of the Nāmakappa :

ādo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto
tena uddhāritam rūpaṃ imaṃ sikkhantu sādhave ti |

Śloka at the beginning of the Samāsakappa :

vanditvā varapañño yo bodhesi janataṃ bahuṃ
taṃ racissaṃ samāsenā samāsaṃ sattharūpakam |

Ślokas at the end of the Unādikappa :

ādimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto
tisāsanamhi āloka bhūtatthā (var. read. °attā) cihanam
tathā |

yo thero jinacakkamhi dhāreti sāsanaṃ sadā
tena uddhāritam sādhuṃ rūpaṃ unādino paraṃ |
may' uddhāritarūpaṃ pi sikkhantu sajjanā sadā
mettācittena saṃyuttā maṃ pi maññantu sabbadā |

The Pāli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

attho akkharasañāto || attho—akkharasañāto—hoti— | sut ||
akkharavibhattiyaṃ — sati — atthassa—dunniyathā — vā —
atthassa—dunnayathā—hi yasmā—hoti— tasmā—vā— tasmā
—vacanānaṃ — sabbo— attho—vā— sabbavacanānaṃ — attho
—akkharehi — saññāyate — tasmā — suttantesu suttantānaṃ
—bahupakāraṃ — akkharakosallaṃ — paṭhamam — sampāde-
tabbam—hoti— | vutti ||

62.

Burmese MS., in two volumes, see Burm. Catal., Nos. 3443, 3444. *Dakkhiṇāvan nissya* of *Kaccāyana's* grammar.

Introduction to the Sandhikappa :

dhammissaram namassitvā buddham kilesachinditaṃ
dhammam ariyaśaṅghaṃ ca niraṅgaṇaṃ gaṇuttamaṃ |
Kaccāyanaṃ mahātheraṃ tathāgatena vaṇṇitaṃ
mahāpaññaṃ namitvāna sāvakesu ca pākaṭam
dhajūpamaṃ guṇādhāraṃ mahitalesu pākaṭam |

paṭhamāriyalaṅkāraṃ piṭakaṇṇavapāraguṃ
 sabbesaṃ hita(m) dhārentaṃ sutabuddhañ ca me gurum |
 itare guravo cāpi pāragū piṭakattaye
 namāmi sirasā dhīre visi(t)thesu ca pākaṭe |
 evaṃ nipaccakāraṣsa antarāye asesato
 ānubhāvena sosetvā yathā atthaṃ samijjatu (sic) |
 pubbācariyasīhehi racitā santi nissayā
 yudhasotujanaṃ yattha linarūpan ti vuccare
 tattha rūpaṃ vimamsitvā nyāsāadianurūpato |
 sotujanānam atthāya uddharitvā va sādhuḥkaṃ
 nissayaṃ sandhikappassa yudhasotubudhāvahaṃ |
 pubbācariyasīhānaṃ ahaṃ nissayasādhuḥkaṃ
 paṭhamāriyalaṅkāramahātherassa nissayaṃ
 sādhuḥkaṃ cupanissāya catuttho 'riyālaṅkāro
 nātivitthārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-
 lam ?) |

Ślokas at the end of the work :

Setibhissaraṇājassa natthena (nattena !) dhammarājina
 kārite sovaṇṇāvāse *Dakkhiṇāvan* ti nāmake |
 catutthāriyālaṅkāratherena kāritaṃ imaṃ
 nātisaṅkhepavitthāra (var. read. °re) atthi rūpa samāhi-
 taṃ |
 ayaṃ gandho ciraṃ kālaṃ yāva tiṭṭhatu sāsana (sic)
 sikkhantā sajjanaṃ gandhaṃ pādaṃ labbhā tat' uttari |
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhuḥkaṃ
 dhārentu jinacakkaṃ va piṭakaṇṇavapāragū |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasaṇāto || attho—akkharasaṇāto— | akkharavi-
 pattiyaṃ—sati—atthassa—dunnayatā—hi yasmā—hoti—
 tasmā—sabbavacanānaṃ—attho—akkharehi—sañāyate—
 yasmā—akkharakosallaṃ—suttantesu—bahupakāraṃ—. A
 Burmese exposition with numerous Pāli quotations follows.

Burmese MS., not in the Burmese Catalogue.

Contains the second part of *Kaccāyana's* grammar, beginning

with the Samāsakappa. The introduction of this Kappa begins: evaṃ nānāyavicitraṃ *Madhuratthavinissayakattukammādi-atthavivoccapakāsakaṃ kārakakappaṃ dassetvā idāni tadanantaraṃ ligatthalapanagajjitaṃ* (sic) sattavidhaṃ vāccapakāsakaṃ samāsakappaṃ dassetuṃ nāmānaṃ samāso yuttattho tiādi ārajjam (āraddham!) etc.

First Sutta: *nāmānaṃ samāso yuttattho* | sut — — tesam nāmānaṃ—yo yuttattho yo padatthasamuddāyo (sic) so padatthasamuddāyo samāsasañ(ñ) o hoti—yāni pañcapakārāni nāmānisanti ācariyena payujjamānaṃ padattā tesam nāmānaṃ yo yuttatto padasamuddāyo — so padasamuddāyo samāsasañ(ñ) o hoti—katinnassa—dussa—katinnadussam nāma, etc.

64.

139 leaves, 9–7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccāyana's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhāgavasena ekūnavisatipadāyaṃ gāthā-; then follows an explanation of the single words of this sentence: vibhajjatīti vibhatti, etc.; then the conclusion of the imperfect period: paṇḍitehi veditabbo (sic), and an explanation of paṇḍitehi and veditabbā.

Beginning of the single books: Sandhikappa f. kḷi', Nāmak. f. khī', Kārakakappa is missing, Samāsak. f. ghau', Taddhitak. f. naḥ, Ākhyātak. f. ce', Kibbidhānak. f. jā', Uṇādikappa is missing.

65.

28 leaves, signed with the Burmese letters ka—gī; 9 lines; Burmese writing.

The *Kaccāyanabhedaṭṭikā*. Subscription: iti acculāracchanandaviriyapañāsamanāgatena *Ariyalāṅkā* ti garuḥi viditānāmatherena bhikkhunā vicarito (sic) *Sārattavikāsinināmā* 'ya(m) gandho *Kaccāyanabhedaṭṭikā* niṭṭhitā.

The work begins: namo etc. |

jino jayakaraṃ dhammaṃ sañcayanto jayākare
 jītvā paraṃ jināpesi so me detu jayañ jino |
 yo munindindasaddhammaṃ sitābhāpu idehinam
 makam piṇeti jantunam so sampinetu me manam | etc..

66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first kham, the second gû. 9 lines, Burmese writing.

fol. kham contains the beginning of *Kaccâyana's* Kārakakappa, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhû icc etassa dhâ(tussa).

fol. gû begins in the scholion on Sutta 44 of the same Kappa at the words: (payo)ge adhikaïssaravacane, and contains the rest of the book.

67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccâyana's* Âkhyâtakappa with the scholia.

68.

8 leaves, signed with the Burmese letters from ka to kai; 8-10 lines, Burmese writing.

Contains *Kaccâyana's* Kitakappa with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vâkhoṇ, Sakkarâj 1176 (=A.D. 1817).

At the end of the book the following śloka is subjoined :

Kaccâyanaṇṇakaraṇe sandhi nâmañ ca kâraṇam
 samâso taddhit(â)khyâto kittakañ ca unḥâdikam |
 sandhimhi ekapaññâsam nâmamhi dve satam bhava
 kârake pañcatâlisam samâse atthavisañ ca |
 dvâsatthi taddhite matam atthârasa satâkhyâte
 kite satam satam bhava unḥâdimhi ca pañ(ñ)âsam |

69.

10 leaves, signed with the Burmese letters ka—kau. 8-7 lines. Burmese writing.

Contains *Kaccāyana's* *Uṇādikappa* with the scholia. The date is the ninth day of the increasing moon in the month Vākhon, Sakkarāj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

70.

43 leaves, signed with the Sinhalese letters ka—ge; 7-10 lines; Sinhalese writing.

Contains the *Rūpasiddhi*, Buddhappiya's well-known grammatical work, based on *Kaccāyana*. See Turnour's *Mahāv. xxvi.*, d'Alwis Catalogue 179. The work begins:

visuddhasaddhammasahassadīdhitim subuddhasambodhisu-
gandharoditam (*sic*)

tibuddhakhettekadivākaram jīṇaṃ saddhammasaṅghaṃ si-
rasābhivandīya |

Kaccāyanaṃ cācariyaṃ namitvā nissāya *Kaccāyanavaṇṇa-*
nādim

bālappabodhattham ujum karissaṃ vyattaṃ sukaṇḍam pa-
darūpasiddhim |

attho akkharasaññāto. yo koci lokiya lokuttarādibhedo vacana-
ttho so sabbo akkhareheva saññāyate. akkharāpādayo ekacattā-
līsaṃ. te ca kho jīnavacanānurūpā akārādayo niggahitāntā
ekacattālīsamattā vaṇṇā paccekam akkharā nāma honti. taṃ
yathā. a ā i ē etc.

For an example of the manner in which the arrangement of *Kaccāyana's* work is modified in the *Rūpasiddhi*, I choose the beginning of the *Samāsakappa*:

nāmānaṃ samāso yuttattho (*Kacc. 4, 1*). *tesaṃ nāmānaṃ*
payajjamānāpadatthānaṃ (*sic*) *yo yuttattho so samāsasañño*
hoti. tesaṃ vibhattiyo lopā ca (*K. 4, 2*). *tesaṃ yuttatthānaṃ*
samāsānaṃ taddhitāyādippaccayānaṃ ca vibhattiyo lopaniyā
honti. pakati cassa sarantassa (*K. 4, 3*). *luttāsu vibhatti* (*sic*)

sarantassa assa yuttatthabhutassa tividbassa līṅgassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmaṃ vātaṇṇādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva* *daṭṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so na-* *pumsakalingo* (K. 4, 5). *so avyayibhāvasamāso napumsaki-* *liṅgo va daṭṭhabbo ti napumsakalingattam. aṃ vibhattinam* *akārantayihāvo* (*sic*) (K. 4, 26). *etc.*

The work is divided into the following chapters: Sandhi-kaṇḍa, Nāma-kaṇḍa (begins f. kû), Samāsakaṇḍa (f. khâ'), Taddhitakaṇḍa (f. khî), Ākhyāta-kaṇḍa (f. khau'), Kitakaṇḍa (f. gî').

The Kāraka-kaṇḍa is missing, as in the commentary No. 64 (d'Alwis, l. l. 182 enumerates Kāraka among the chapters of the Rūpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis l. l. extant in this MS.

71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bālāvatāra*.

For the second and third part of this MS., containing the Abhidhānappadīpikā and a Pāli-Sinhalese vocabulary, see Nos. 83 and 90.

72.

23 leaves, signed with the Sinhalese letters ka—khri, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bālāvatāra*, incomplete; the Kāraka is missing.

73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—cā. 9 lines. Sinhalese writing.

Bālāvatāra sannē, the Pāli text with Sinhalese translation and commentary.

Begins: *namo, etc.*

buddhan tidhābhivanditvā buddhambujaṭṭhānāṃ
Bālāvatāraṃ bhāsissam bālānaṃ buddhivuddhiyā |

Buddham abhivanditvā Bālāvatāraṃ bhāsissam yanumehi
kriyākārapadasambandhayi.

74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7–6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

Saddalakkhaṇa, grammar composed by *Moggallāyana*.

Begins :

siddham iddhagunaṃ sādhu namassitvā tathāgataṃ
saddhammasaṅghaṃ bhāsissam Māgadham *Saddalakkha-*
ṇaṃ |

aādayo ti tālisa vanna | dasādo sarā | dve dve savanna |

The chapters are : saññādikāṇḍo paṭhamo (ends f. kâ'), syādik. dutiyo (kî'), samāsak. tatiyo (kṛî'), nādik. catuttho (kû), khādik. pañcamo (kḷî), tyādik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samāsak., nādik. and khādik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on *Moggallāyana*'s system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the *Saddalakkhaṇa* in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vā | yuvanna-
nam e o luttā | yvāsare | eonam | gossāvamb (*sic*) (see Pāṇini
6, 1, 123).

75.

130 leaves, signed with the Sinhalese letters ka—jhī (the same leaf has got the two numbers nṛi nṛi, the following nḷi and nḷi), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallāyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas:

cāgavikkamasaddhānusampannagūṇasāline
Parakkamanarindassa Sīhaṇḍassa dhīmato |
 atrajenā 'nujānātena (should be 'nujātena?) bhūpālaku-
 laketunā
 disantapatthataḍāravikkamena yasassinā |
Bhuvanekabhujavhena mahārājena dhīmatā
 catupaccayadānena santatam samupaṭṭhito |
Dhūmadonṭi vikhyātāvāse nivasato sato
Sumaṅgalamahāttherasāmino sucivuttino |
 vāṃse visuddhe sañjāto pantasenāsane rato
 pariyattimahāsindhunīyyāmakadhurandharo |
 appicchādiguṇūpeto jinasāsanamāmako
Vanaratanamahātthero *Medhaṅkarasamavhayo* |
 pātavattthāya bhikkhūnam vinaye suvisārado
 Payo(ga)siddhiṃ suddhima (?) sadāsampaṇṇāgocaram
 (saddhāsampannag°!) ||

Division of the chapters :

- f. ke : iti payogasiddhiyam sandhikaṇḍo paṭhamo—f. ge :
 i. p. nāmaka. dutiyo—f. ghū : i. p. kārakak. tatiyo—f. nḷi—nḷi :
 i. p. samāsaka. catuttho—f. cḷi : i. p. nādik. pañcama—f. jā :
 i. p. tyādik. chaṭṭho—f. jhī : iti p. khādik. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kū. *sandhi vuccate* | lokaaggapuggalo paññāindriyam
 tīṇi imāni no hi etaṃ bhikkhuni (should be : bhikkhuniovādo)
 mātuupaṭṭhānam sametu āyasmā abhibhūāyatanam dhanam
 me atthi sabbe eva tayo assu dhammo (*sic*) asanto ettha na
 dissanti itī dha | sarasamñāyam || *saro lopo sare* || sare saro
 lopaniyo hoti | saro ti kārīyinniddeṣo lopo ti kārīyaniddeṣo (s. t.
 kārīyan. l. t. kiriyān. ?) | lopo adassanam anuccāraṇam | saro
 ti jāttekavacanavasena vuttam | sare ti opasilesikādhārasat-
 tamī tato vaṇṇakālavayavadhāne kārīyan na hoti | tvam asi
 katamā cānanda aniccasaṃñā ti | evam sabbasandhisu | vidhīti
 vattate || sattamiyam pubbassa || therayaṭṭhinyāyena pavattate
 paribhāsā dubbalavidhino paṭiṭṭhābhāvato | sattaminniddeṣe

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo
(sic) paññindriyaṃ tñimāni no hetam bhikkhunovādo mātū-
 patṭhānam sametāyasmā abhibhāyatanam dhanam matthi
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa
 kāriyavidhānā sattamīnidditṭhassa paratāvagamyate ti pare
 tu parivacanam pi ghaṭato | yassa idāni saṃñā iti. chāyā iva.
 iti api. assamañi āsi. cakkhuindriyaṃ. a(kata)ññā āsi. ākāse
 iva. te api. vande aham. so aham. cattāro ime. vasalo iti.
 Moggallāno āsi. bijako kathā eva. kâpoto evā tidha | pubba-
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā
 paro saro kvaci lopaniyo hoti || yassa dāni saññāti chāyāva
 itipi assamañisi cakkhundriyaṃ akataññusi ākāseva tepi van-
 deham soham cattārome vasaloti Moggallānosi bijako kathāva
 kâpotova | kvacīti kiṃ paññindriyaṃ paññindriyāni sattut-
 tamo ekūnavīsati sassetesu gatovādo ditṭhāsavo ditṭhogho
 cakkhāyatanam namkunettha labbhā (?) | vivakkhāto san-
 dhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-
 kâro sabbasandhisu tena nātippasaṅgo | assa idam vātafritam
 na upeti vāmaūru ati iva aṇṇe viudakam itidha | idam pacchi-
 modāharaṇam ca yam (?) avanṇe lutte e o honti (hontīti ?)
 gāhassa nisedhanattham | pubbasaralope | saro veti ca vat-
 tate || *yuvanṇānam e o luttā* || luttā sarā paresam ivanṇu vaṇ-
 ṇānam e o honti vā yathākkamam | yathāsaṃkhyānudeso
 samānānam | vaṇṇaparena savaṇṇo pi | vaṇṇā saddo (vaṇṇa-
 saddo !) paro yasmā tena savaṇṇo pi gayhati sayañ ca rūpan
 ti iṇam pi e o | sabbattha rassajātīniddese dīghassāpi ga-
 haṇattha(m) idham *(sic)* āraddham | tassedam vāteritam no-
 peti vāmoru atevaññe vodakam | vā tv eva tassidam | katham
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-
 sare ti yakāre tavaḡgavarāṇā dinā mo (co !) vaggalasehi te
 ti pubharūpañ ca yuvanṇānam e o ti ussa o ca | lutteti
 kiṃ dasa ime dhammā yathā idam kusalassa upasampadā |
 atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-
 pavidhi niyanā *(sic)* | tena upeto aveccāni *(sic)* evamādisu
 vikappo tāraṇitā sassindriyāni *(sic)* mahiddhiko sabbītiyo
 tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisan-
 dhāravutti assa sabbavutti anubhūyate viañjanam viākato dāsi
 aham ahu vā pure anu addhamāsam anueti suāgatam suākāro

duākāro cakkhuāpātāṃ bahuābādho pātu akāsi na tu eva bhū-
 āpanalānilaṃ itidha | yuvaṇṇānaṃ veti ca vattate | *yavā sare* ||
 sare pare ivanṇuvanṇānaṃ yakāravakārā honti vā yathākka-
 maṃ | paṭisanthāravutyassa sabbavutyanubhūyate byañjanaṃ
 byākato | byañjane dīgharassā ti dīghe | dāsyāhaṃ abhū vā
 pura anvaddhamāsaṃ anveti svāgatāṃ svākāro cakkhvā-
 pātāṃ bahvābādho patvākāsi na tveva bhvāpanalānilaṃ | vā
 tveva viākato sāgatāṃ | adhigato kho me ayaṃ dhammo
 putto te ahaṃ te assa pahinā pabbate ahaṃ ye assa te ajja
 yāvatako assa kāyo tāvatako assa byāmo ko attho atha kho
 assa ahaṃ kho ajja so ayaṃ so ajja yo eva yato adhikaraṇaṃ
 so ahaṃ itidha | *yavā sare* veti ca vattate | *eonam* || eonaṃ
 yakāravakārā honti vā sare pare yathākkamaṃ | byañjane
 dīgharassā ti dīghe | adhigato kho mīyāyaṃ dhammo putto
 tyāhaṃ tyāssa pahinā pabbatyāhaṃ yyāvāssa (*sic*) tyajja
 yāvatakvassa kāyo tāvatakvassa byāmo kvattho atha khvāssa
 ahaṃ khvajja svāyaṃ svajja yveva yanvādhikaraṇaṃ svā-
 haṃ | vā tv eva tyajja sohaṃ | kvaci tv eva dhanam matthi
 puttā matthi te tāgatā asantettha cattārome | goelakaṃ goas-
 saṃ goajinaṃ itidha | sare ti vattate || *gossāvaṇ* || sare pare
 gossa avaṇ ādeso hoti | sa ca | ṭanubandhānekavaṇṇā sabbassā
 ti (this rule is given by Moggallāyana in the first kaṇḍa,
 comp. Pāṇini 1, 1, 46) sabbassa ppaṣaṅge antasseti vattamāne |
 naṇubandho (Moggall. I, comp. Pāṇini 1, 1, 53) | nākārānu-
 bandho yassa so nekavaṇṇo pi antassa hotīti okārasseva hoti |
 saṅketo navayavonubandho ti (Moggall. I.) vacanā nākāras-
 sāppayogo | uvaṇṇānantarappadhamsino (?) hi anubandho |
 payojanaṃ naṇubandho ti saṅketo | gavelakaṃ gavāssaṃ
 gavājināṃ | iti eva iti evā tīdhā || *ritisseve rā* || evasadde pure
 itissa vo hoti vā || sa ca || chaṭṭhiyantassa (Mogg. I, comp.
 Pāṇini 1, 1, 49) || chaṭṭhiniddiṭṭhassa yaṃ kāriyaṃ tadan-
 tassa viññeyyan ti ikārasādeso | ādesiṭṭhāne ādissatīti ādeso |
 itv eva | aññatra yādeso | tavaggavaraṇānaṃ ye cavaggaba-
 yaṇā ti (Mogg. I; the dental consonants, v, r, ṇ, change
 before y into the palatals, b, y, ñ) tassa co vaggalasehite ti
 (Mogg. I; y after consonants of the 5 vaggas or after l or s
 is changed into the preceding consonant) yassa ca cakāro |
 icceva | eveti kiṃ iccāha | tiāṅgulaṃ tiāṅgikaṃ bhūādayo

migi bhantā udikkhatityādi sandhaya vuccante || mayadā sare
 ti (comp. Kaccāyana, 1, 4, 5) vattate || vanataragā cāgāmā ||
 ete mayadā cāgāmā honti vā sare kvaci | āgamino aniyame
 pi || saro yevāgamī hoti vanādīnan tu nāpakā aññathā hi
 padādīnaṃ yukvidhānaṃ anattakāṃ || etthāgamā aniyatā-
 gamīnaṃ eva bhavanti ce yakārāgameneva nipajjan ti siddhe
 padādīnaṃ kvacīti (Mogg. fol. kṛi) byañjanassa yuk āgamo
 nirattakho ti adhippāyo | tivaṅgulaṃ tivaṅgikaṃ bhvādayo
 migi bhantā vudikkhati pavuccati pāguññavujutā ito nāyati
 cinitvā yasmātiha tasmātiha ajjatagge nirantaraṃ nirālayo
 nirindhano nirīhakaṃ niruttaro nirojāṃ dūratikkamo durā-
 gatāṃ duruttaraṃ pāturaṃ ahosi punar āgaccheyya punar uttaraṃ
 punar eva punar eti dhir atthu pātaraṃso caturāṅgikaṃ catur-
 ārakkhā caturiddhipādapatilābho caturaghanittharaṇattamaṃ
 bhadduraṃ atthe vuttir esā paṭhaviddhāturaṃ eva sā nakkhattarājār
 iva tārakānaṃ vijjuraṃ iyabbhakūṭe āragger iva sāsapo usa-
 bhor iva sabbhir eva samāsetha puthagaṃ eva | rasse pag eva
 lahum essati gurumaṃ essati idhamaṃ āhu kena te idhamaṃ ijjhati
 bhadra kasāmaṃ ākāsemahipūjaye ekamaṃ ekassa yenaṃ idhe-
 kacce bhātī yeva hoti yeva yathā yidaṃ yathā yeva mā yidaṃ
 na yidaṃ na yidaṃ cha yimāni na va yime dhammā bodhiyā
 yeva paṭhavi yeva dhātu tesu yeva tesseva so yeva pāṭiyekkaṃ
 viyañjanaṃ viyākāsi pariyaṇtaṃ pariyaḍānaṃ pariyaṭṭhānaṃ
 pariyesati pariyoṣānaṃ niyāyogo udaggo udayo udāhaṭṭaṃ
 uditto udiritaṃ udeti sakid eva kiñcid eva kenacid eva kas-
 micid eva kocid eva sammadattho sammadaññāvimuttānaṃ
 sammada eva yāvadattamaṃ yāvadacchakamaṃ yāvad eva tāvad
 eva punad eva yadattamaṃ yadantaraṃ tadantaraṃ tadanāvivi-
 mutti etadatthamaṃ atthadatthamaṃ tadattamaṃ tadattapasaṃsiyā
 aññadatthu manasā aññāvimuttānaṃ bahud eva rattimaṃ | vā
 tv eva attaatthamaṃ vādhittitaṃ pātu ahosi | vavattitavibhā-
 sattaṃ vādhikāraṃ byañjanato pi | bhikkhunaṃ vuttā-
 peyya ciraṃ nāyati taṃ yeva | chaabhiññā cha ahaṃ chaasīti
 cha amsā cha āyatanamaṃ itidha | vā sare āgamo ti ca vattate ||
chā lo || chasaddāparassa sarassa lakāro āgamo hoti vā | chāti
 anukaraṇattā ekavacanamaṃ | chaḷabhiññā chaḷ ahaṃ chaḷāsīti
 chaḷ amsā chaḷ āyatanamaṃ | vā tv eva | chaabhiññā || lopo
 adassanīṃ ṭhanīṃ yamaṃ āmaddīya dissati ādeso nāma so yātu

asantuppatti āgamo || *sarasandhi* || kaññā iva kaññā iccādi
 sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |
 pubbaparasarāṇaṃ lope sampatte | saro veti ca vattate | *na
 dve vā* || pubbaparasarā dve pi vā kvaci na lupyante | kaññā
 iva kaññeva kaññā vā | Sāriputta idhekacco ehi Sīvaka utṭhehi
 āyasmā Ānando gāthā abhāsi devā ābhassarā yathā tevijjā
 idhippattā ca bhagavā utṭhāyāsanā bhagavā etad avoca
 abhivādetvā ekamantaṃ atṭhāsi gantvā olokento bhūtavādī
 atthavādī yaṃ itthiṃ araham assa sāmavati āha pāpakārī
 ubhayattha tappati nadi ottharati ye te bhikkhu appicchā
 āmantesi bhikkhū ujjhāyimsu bhikkhū evaṃ āhaṃsu ima-
 miṃ gāme ārakkhakā sabbe ime katame ekādasa gambhīre
 odakantiko appamādo amatapadaṃ saṅgho āgacchatu ko imaṃ
 paṭhavim vijessati āloko udapādi eko ekāya cattāro oghā are
 aham pi sace imassa kāyassa no abhikkamo aho acchariyo
 attho anto ca atha kho āyasmā atho utṭhavacittakā tato
 āmantayi satthā ti evamādayo idha kālavyavadhānena sija-
 jhanti | kvacīti kiṃ āgatattha āgatamhā katamassacāro appas-
 sutāyaṃ puriso camariva sabbeva sveva eseva nayo parisud-
 dhetthāyasmanto nettha kutettha labbhā sakhesabbrāhmaṇā
 tathūpamaṃ yathā vā jivhāyatanam avijjogho itthindriyaṃ
 abhibhāyatanam bhayatupatthānam saddhidha vittaṃ puri-
 sassa setṭham || *sara sandhinisedho* ||

76.

36 leaves, signed with the Sinhalese letters ka—gi; 9—8
 lines; Sinhalese writing.

Pādasādhana, grammatical work of *Piyadassi*, belonging to
 the school of *Moggalāyana*. The work begins:

buddhambujaṃ namassitvā saddhammamadhubhājanam
 guṇāmodapadaṃ saṅghamadhubbatanisevitam |
Moggalāyanācariyavaram ca yena dhīmatā
 kataṃ lahum asandiṭṭham anūnam *Saddalakkhaṇam* |
 ārabhissam samāsenā bālattham *Padasādhanam*
*Moggalāyanasaddattharatanākara*paddhatim |
 saññāpariggaheneva lakkhaṇesu sarādayo
 ñāyantīti tam evādo dassayissam vibhāgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii):

paratthāya mayā laddhaṃ (mayā 'raddhaṃ?) katvā (ka-
tvāna?) Padasādhanaṃ
puññaena tena loka 'yaṃ sādhetu padaṃ accutaṃ |
saddhāsayena parisuddhagūḍhitena sarena sārāyati-
saṅghanisevitena
ramme 'nurāddhanagare vasatambujena vidvālināṃ nija-
visuddhakulaṇḍajena |
mānenta tathāgataṃ paṭipadāyogehi saddhāluṃyā
niccābaddhataponalehi nikhilappāpārisantāpitā
saddhammavhayasīhatelaṭṭhiyā cāmīkaratthālinā
nānāvādikudittibhedapaṭunā vāṇīvadhūsamīnā |
sattānaṃ karuṇāvatā guṇavatā pāramparan dhīmatā
therenā 'tumaṇḍapañjaragato yo saddasatthādisu
Moggallāyanavissuten ' iha suvacchāpo vinīto yathā
so 'kāsi *Ppiyadassi* nāma yati 'daṃ byattaṃ sukhappattiyā |
vutto ca vuttam upabhoginiyā sakāya pīnapayodharava-
nāpagasevikāya
rambhāvibhāravadhuyā tilakātulena santena Kappinasa-
mavhayamātulena |
Devīrājavihāramhi ramme nivasatā satā
padassedam *Ppiyadassittherena* vihitam hitam |

The disposition of the work is contained in the following dates: saññāvidhāna (ends f. ka')—sandhi vuccate (f. ka')—atha nāmāni vuccante (f. ki')—atha saṅkhyāsaddā vuccante (f. kaḥ')—athasaṅkhyam uccate (taṃ duvidhaṃ pādi-cāḍibhedena) (f. khā)—vuttāni syādyantāni, atthekattham uccate (f. khā)—atha itthiyappaccayantā niddisīyante (f. khu)—atha nādayo (nādayo!) vuccante (f. khu')—atha tabbādayo vuccante (f. khe)—idāni tyādayo vuccante (f. khau').

I give now as a specimen of the Padasādhana the chapter treating of the sandhi of vowels (f. ka'—ki'):

sandhi vuccate | purisaūttamo paññāindriyaṃ satiārakkho
bhogīndo cakkuhāyatanam abhibhūāyatanam dhanam me
atthi kuto etthā tidha | saro lopo sare | sare saro lopaniyo
hoti | sare topasilesikādhārasattamī tato vaṇṇakālavayavadhāne

kâriyam na hoti | tvam asi katamâ cānanda aniccasaññā ti |
 aññatthā pi samhitāyam (this seems to be corrected into sam-
 hatāyam) opasilesikādhāre yeva sattamī | vidhīti vattamāne |
 sattamiyam pubbassa | sattamīniddese pubbasseva vidhīti
 pubbasaralopo | purisuttamo paññindriyam satārakkho bho-
 gindo cakkhāyatanam abhibhāyatanam dhanam matthi ku-
 tettha | pubbassa kâriyavidhānā sattamīnidditthassa paratā-
 vagamyate ti pare tu parivacanam pi ghaṭato | so aham
 cattāro ime yato udakam pāto evā nīdha (sic) | saro lopo
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo
 hoti | soham cattārome yatodakam pātova | kvacīti kim pañ-
 ñindriyam | assādhikāro sabbasandhisu | tassa idam tassa
 idam vātaīritam sītavātaīritam sītāudakam sītāudakam vāma-
 ūru vāmaūru itīdha | pubbasaralopo | saro veti ca vattate |
yuvanānam e o luttā | luttā sarā paresam ivanñuvanānam
 e o honti vā yathākkamam | vanñaparena savanño pi | van-
 ñasaddo paro yasmā tena savanño pi gayhati sayaceti (sic)
 iūnam pi e o | tassedam tassidam vāteritam vātīritam sītoda-
 kam | byañjane dīgharassā ti dīghe | sītūdakam | vāmoru
 vāmūrū | lutteti kim | dasa ime | atīta(ati!)ppasaṅgabādha-
 kassa kvaci saddassānuvattanato na vikappavidhi niyatā | tena
 upeno (sic) ti evamādisu vikappo nārakikādisu (sic) vidhi ca
 na hoti | viākāsi viākāsi suāgatam suāgatam tīdha | yuvanā-
 nam veti ca vattate | *yarā sare* | sare pare ivanñuvanānam
 yakāravakārā honti vā yathākkamam | akārassa dīghe | vyā-
 kāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |
 viyākāsi | svāgatam sāgatam | kvaci tv eva yānīdha | te ajja
 te ajja so ayam so ayam itīdha | yavāsare veti ca vattate |
eonam | eonam yakāravakārā honti vā sare pare yathākka-
 mam | tyajja tejja | byañjane dīgharassā ti dīghe | svāyam
 soyam | kvaci tv ava (sic) dhanam matthi | goelakam itīdha |
 sare ti vattate | *gossāvañ* | sare pare gossa avañ ādeso hoti | sa
 ca | tanubandhānekavanñā sabbassā ti sabbassa ppasaṅge |
 antasseti vattamāne | nanubandho | nākāronubandho yassa
 so nekavanño pi antassa hotīti nākārasseva (read, okārasseva)
 hoti | samketo navayavonubandho ti vacanā nākārassappa-
 yogo | payojanam nanubandho ti samketo | gavelakam | iti
 eva iti evā tīdha | *vitisseva rā* | evasadde pare itissa vo hoti

vā | sa ca | chaṭṭhiyantassa | chaṭṭhinidditṭhassa yaṃ kâriyaṃ
 tadantassa viññeyyaṃ ti ikârassâdeso | ṭhānīnamaddiya dissati
 (?) uccāriyatīti âdeso | itv eva | aññatra yâdese | tavaggava-
 raṇānaṃ ye va (ca!) vaggabayaṇā ti tassa co vaggalasehi
 te ti yassa ca cakâro | icceva | duaṅgikaṃ ciitvâ ajjaagge pâtu
 ahesuṃ pâ eva idha ijjati (*sic*) pariantaṃ atthamîtīdha (atta-
 attham itīdha!) | mayadâ sare ti vattate | vanataragâ câgamâ |
 ete mayadâ câgamâ honti vâ sare kvaci | âgaminō aniyame
 pi | saro evâgamī hoti vanâdīnaṃ tu nâpakâ aññathâ ti padâ-
 dīnaṃ yukvidhānaṃ anattakāṃ | duvaṅgikaṃ cinitvâ ajja-
 tagge pâtur ahesuṃ | byañjane dīgharassâ ti rasse | pageva
 idhaṃ ijjhāti pariyantaṃ attadatthaṃ | vâ tv eva atthattaṃ
 (*sic*) | chaabhiññâ chaabhiññâ tīdha | vâ sare âgamo ti ca
 vattate | chālo | chasaddâ parassa sarassa ḷakâro âgamo ti vâ |
 chalabhiññâ chaabhiññâ | *sarasandhi* | kaññâ iva kaññâ iva
 kaññâ ivâ tīdha | pubbaparasarānaṃ lope sampatte | saro lopo
 ti ca vattate | *na dve vâ* | pubbaparasarâ dve pi vâ kvaci na
 lupyante | kaññâ iva kaññeva kaññâ va || *sarasandhinisedho* |

77.

19 leaves signed with the Burmese letters ka—khe; 8
 lines; Burmese writing. Sakk. 1146. See Catalogue of the
 Burmese MSS., No. 3490, 1.

Cālanirutti, Pāli grammar based on Kaccâyana's system.
 The work begins :

namo, *etc.* |

vatthuttayaṃ namassitvâ *Kaccâyanañ* ca pubbake
 niruttimhi pavakkhāmi vacanaṃ me nibodhaya |

sarâ sare lopam | ekavacanaggahaṇena sabbaggahanāṇa-
 yayanattham (*sic*) kâtabbam | byañjanasampīḍanattham
 sarâsare lopam | sarâ asare lopam |

78.

50 leaves, signed with the Burmese letters taṃ—nāḥ;
 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sāramañjūsā*, commentary on the *Saddasāratthajālīnī*.

Begins after an invocation of the ratanattaya (yo buddhasūro amitandhakāraṃ hantvāna, etc.) :

nānāgandhesu sārattamaṃ gaheṭvā 'bhimataṃ nayaṃ
vaṇṇayissaṃ samāseṇa *Saddasārattahajālīnī*.

vividhanayasamannāgataṃ vicittācariyasamayasaṃmohitaṃ
paramavicittagambhīraññānaoggaḥhasamatthaṃ pakaraṇaṃ
idaṃ ārabhanto yaṃ ācariyo tāva ratanattayapaṇāmaṃ
karonto āha namassitvānā tiādi, etc.

79.

13 leaves, signed with the Burmese letters lāḥ—vāḥ ; 10 lines ; Burmese writing. Sakkaraj 1158 = A.D. 1797.

The 24th pariccheda (ākhyātakappa) of the grammar *Saddanidhi* or rather *Saddanīti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavaṃsa of Pagan (A.D. 1160).

Begins : namo, etc. |

ito 'paraṃ pavakkhāmi saddhamme buddhasāsite
kosallatthāya sotthanaṃ kappam ākhyātasavhayaṃ |
tattha kiriyam akkhāti ti ākhyātaṃ kiriyāpadaṃ.

80.

19 leaves, signed with the Burmese letters ka—khe ; 9 lines ; Burmese writing ; Sakk. 1146 = A.D. 1785.

Ṭikā on the *Vācakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo etc.

tilokindamukhampojagambherājābhīrājini
rammataṃ me manovāṇi navaṅgaṇeṭṭavāṇṇini |
puppācariyasabhānaṃ nayaṃ nissāya sādhaṃ
viracissāmi Vācakam-upadesakavaṇṇanaṃ |

The *Vācakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view ; as the *ṭikā*, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the *Vâcakopadesa* (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Paṃyanagarato nâtidûre naccâsanne dvikosamatthe ðhâne nânâuppalaṃsañ-channâya sasîlâvâpiyâ samipe papputakuṭacetiyaṃ vihâraṇaṇa-dihi virâjito Turaṅganâmakko eko pappato atthi. tasmim—Turaṅgapappatavâsinam—vasâlaṃkârabhûtena—*Mahâvijitâ-vitinâmakena* ayaṃ *Vâcakamupadesako* nâma gandho kato ti yojanâ.

The commentator then gives his own name, which is identical with that of the author: iti Cac kein ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsena Mahiyaṅgaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjânâya kârîte kuṭâ-kâravirâjite tibhumikâvâso vâsantena *Mahâvijitâvi* itinâmakena mahâtherena katâyam *Vâcakopadesakattavaṇṇanâ*.

81.

10 leaves, signed with the Sinhalese letters ka—kḷi; 9 lines; Sinhalese writing.

Namavaranaṅgilla, grammatical work on declension. See Westergaard, Catal. p. 28.

82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gî; kṛi is put twice. 8–10 lines; Sinhalese writing.

The *Abhidhânappadipikâ*.

83 (Turnour).

Another copy of the same work, preceded by the *Bâlâvâtâra* (No. 71), followed by a Pâli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khau; one leaf has got the two marks khî and khu. 9 lines. Sinhalese writing.

84.

166 leaves, signed with the Sinhalese letters ka—tû. 7-10 lines. Sinhalese writing.

Abhidhānappadīpikā-sanyaya (text with Sinhalese translation and explanations).

85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhānappadīpikā* with Burmese Nissaya. I give the introductory śloka as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

rājarājaṃ mahāpuñ(ñ)āṃ dhammadhammaṃ mahādhu-
naṃ
saṅghasaṅghaṃ name cāraṃ namitvā cādaraṃ (ādaraṃ
B.) tayaṃ |
yo raṭṭhindaīndagindho (°gindo B.) jagindajagumānadho
puñ(ñ)ā (puñā B.) bhūpādhipuñ(ñ)o ca cakkārahasulak-
khaṇo |
asambhinno ca vamsena putto Goribhasāmino
susuto ca Mahādhammarājādhipatināminā |
sampuñño caturāṅgehi dasarājavataṃ caro
hitattayaṃ bahuṣuto dhāreti buddhapetaṃ |
so pasanto (passanto B.) bhūpālo va vajirūpamacakkhunā
nissayesu purāṇesu 'bhidhānassa unādhikaṃ |
cakkamūlaṃ (°malaṃ B.) idaṃ satthaṃ kārethacariye
mama
vadeti mahāmattassa mahāsatvivarājino |
uyyoyito bhūpālassa sāsanassa jutattino (jutaththino B.)
vācāya senāpatino (°nā B.) teneva cittabuddhinā |
satamandiravārīte rājaseyye vasantohaṃ
kiñci taṃ apanetvāna (°tvā B.) likkhissaṃ navanissayaṃ |

Conclusion :

Jambūdīpatale ra(t)ṭhaṃ sabbara(t)ṭhāna (°naṃ B.) ke-
tayaṃ (ketuyaṃ B.)
Tambadīpaṃ Mramma(t)ṭhānaṃ mahāra(t)ṭhehi vāritaṃ |

ratanāpuram yaṃ tattha pāsādūlāram ālayam
 rāja(ṭ)ṭhānam manorammam nadinagavanappullam |
 Mahādhammarājādhipatīti bhūpati tatta yo
 medhāvi dakkho paṇito vicitto cittapañ(ñ)avā |
 susippo dhatavacano tikkhatejo ripujjayi
 kesaro va atisūro susurūpo vayena vā |
 yena rājaṭṭhāni seyyathūpakūpavanehi ca
 atije(ṭ)ṭhamandirehi nāgassehi (nāgassehi B.) ca sobhitā |
 kārīte teneva seyye nānābhavanabhūsite
 Kittijayaṭhapakhyamhi satamandiravārīte |
 saddhamma(ṭ)ṭhitikāmena vasatā santavuttinā
 dvikkhattum laddhalañcena mahātherena dhīmatā |
 tassedisanuggahañ cāsādhāraṇam u(y)yojitam
 patvāna racito peso (yeso B.) Abhidhānassa nissayo |
 niṭṭhito so sakkarāje sahasse '(ṭ)ṭhasatādhike
 je(ṭ)ṭhamāse juphapakkhe sattamiyam gaguddine |

86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ; Sinhalese writing.

Dhātupāṭha. Begins: namo *etc.* bhū sattāyam. ku sadde. aṅka lakkhaṇe. saṅka saṅkāyam. See Westergaard's Catal. p. 59.

87.

6 leaves, signed with the Sinhalese letters ka—kū ; 9 lines ; Sinhalese writing.

Dhātumañjūsā. Begins: namo *etc.*

niruttinikarāpārāpārāvārantagam munim
 vanditvā dhātumañjūsam brūmī pāvacanāñjasam.

Subscription : *Kaccāyaṇadhātumañjūsā samattā.*

88.

22 leaves, signed with the Sinhalese letters ka—khū ; 8–9 lines ; Sinhalese writing.

Vuttodaya, prosodical and metrical work, by *Saṅgharakkhi-tatthera*, followed by a Sinhalese translation and explanation.

89.

21 leaves, signed with the Burmese letters ka—kho ;
9 lines ; Burmese writing. Sakk. 1146=A.D. 1785.

Ṭikā called *Vacanatthajotikā* on the *Vuttodaya*, by the Thera
Samantapāsādikā. See Minayeff, in the *Mélanges Asiatiques*,
vi. 196. The MS is very incorrect. Begins : namo *etc.* |

natvā buddhādiccam pubbam veneyyuppalabodhakam
vaṇṇayissam samasena Vuttodayam padakkamam |
porāṇehi katā ṭikā na sâ sabbatthabodhakam
vacanatthañ ca ekattham adhippāyañ ca bhāsato |

90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ñlī ; 8-10
lines ; Sinhalese writing. Third part of No. 71.

List of words, Pāli and Sinhalese, called on the covering
plate *Akārādi*. Begins : namo buddhāyayi | akko sūryyāyi |
akko varagāsayi | amko enamberiyayi.



III.—HISTORICAL AND MISCELLANEOUS WORKS. .

91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter); 10 lines; Sinhalese writing.

The *Mahāvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavaṇṇassa devarājassa bhāsuram,
rūpam patiṭṭhapetvāna mahāpūjāṃ pavattayi.

92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu; each page is divided into three columns; 7 lines; Sinhalese writing.

The same work. The MS. ends in the 42nd chapter; the last verse is :

Mahāmahindatheramhi taṃ ṭhānaṃ samupāgate
teracchā eva netū ti katikañ ceva kārayi.

93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—chā; the pages are marked with the European numbers 1-195; 9 lines. The last two leaves (ka—kā) contain an index of the chapters. The second volume contains 100 leaves signed chi—dū; the pages are marked with the numbers 196-394; 8-9 lines.

The same work. The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahāvamsa* (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahāvamsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

From Chapter XXXII. Turnour, p. 193.

aniṭṭhite chattakamme sudhākamme ca cetiye
 maraṇantikarogena rājā āsi gilānako |
 Tissaṃ pakkosayitvā so kaniṭṭhaṃ Dighavāpito
 thūpe aniṭṭhāpehīti abravī |
 bhātuno dubbalattā so tunnavāyehi kārīya
 kaṇcukam suddhavattehi tena chādiya cetiyam |
 cittakārehi kāresi vedikam tattha sādhuḥkam
 pantipunnaghaṭṭānaṃ ca pañcaṅgulakapantikam |
 chattakārehi kāresi chattaṃ velumayaṃ tathā
 kharapattamaye candasuriyaṃ muddhavediyaṃ | 5
 lākhākumkumakeh' etaṃ cittayitvā sucittikam
 raṃṇo nivedayī thūpe kattabbam niṭṭhitam iti |
 sivikāya nipajjitvā idhāgantvā mahīpati
 padakkhiṇam karitvāna sivikā ceva cetiyam |
 vanditvā dakkhinadvāre sayane bhumisanthate
 sayitvā dakkhiṇapassena so Mahāthūpam uttamam |
 sayitvā vāmapassena Lohapāsādam uttamam
 passanto sumano āsi bhikkhusamghapurakkhato |
 gilānapucchanatthāya āgatehi tato tato
 channavuti koṭiyo bhikkhu tasmim āsu samāgame 10
 gaṇasajjhāyam akarum vaggabandhena bhikkhavo
 Theraputtābhayaṃ theram tatthādisvā mahīpati |
 atṭhavāsa mahāyuddham yujjhanto aparājaya
 yo so na paccudāvatto mahāyodho vasi mama |
 maccuyuddhamhi sampatto disvā maṃṇa parājayaṃ
 idāni so man topeti thero Therasutābhayo |
 iti cintiya so thero jānitvā tassa cintitam
 Karindanadiyā sise vasaṃ Pañjalipabbate |
 pañcakhīṇāsavasataṃ parivārena iddhiyā
 nabhasāgama rājānam atṭhāsi parivāriyam |

Readings of No. 92: 1 mārānantikarogena—2 thūpe aniṭṭhi-

taṃ kammaṃ niṭṭhāpehīti abhūvī—3 °vatthehi—4 pañcaṅgulikap°—7 mahīpati. padakkhinam. sivikāyeva—8 bhūmis°—9 āsī—10 bhikkhū. āsum—12 aparājayaṃ—13 sampatte. maññe. maṃ nopeti—14 cintesi. sīse—15 parivāretvāna. parivāriya.

No. 93: 1 mār°—2 thūpe anittābitaṃ kammaṃ niṭṭhāpehīti abhūvī—3 °vatthehi—4 paṇṭip°. paṇṇācalakap°, *corr.*: pañcaṅgulakap.—6 lākhākumkuttakeh', *corr.*: °makeh'—7 sivikāyayeva, *corr.*: °kāyeva—8 bhūmis°—9 pasanto, *corr.*: passanto—10 bhikkhū. āsum—12 aparājayaṃ—13 sampatte. maññe man nopeti. therāsutābhayo—14 cintayī. sīse.—15 parivāriyaṃ, *corr.*: °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimandaśamīpamamhi jāto brāhmaṇamānavo
vijjāsippakalāvedī tisu vedesu pārago |
sammāvimāññātasamayo sabbavāḍavisārado
vādatthī sabbadīpamhi āhiṇḍanto pavāḍino |
vihāram ekaṃ āgama rattim pāt' amjaḷimatam
parivatteti sampunṇapadam suparimaṇḍalam |
tattheke Revato nāma mahāthero vijāniya
mahāpaṇṇo ayaṃ satto dametum vaṭṭatīti so |
ko nu bhadrabharāvena viravanto ti abhavi
gadrabhānam rave attham kiñ jānāsīti āha tam | 5
ahaṃ jāne ti vutto so otāresi sakam matam
vuttam vuttam viyākāsi virodham pi ca dassayī |
tena hi tvam sakam vadam otārehi ca codito
pālimahābhiddhammassa attham assa na so 'dhigā |
āha kassetim manto ti buddhamanto ti so 'bravi
dehi me tan ti vuttehi gaṇha pabbajja tam iti |
mantatthī pabbajitvā so uggaṇhi Piṭakattayaṃ
ekāyano ayaṃ maggo iti pacchā tam aggahi |
buddhassa viya gambhīraghosattānam viyākarum
Buddhaghoso ti ghoso hi buddho viya mahītale | 10
tatha Nānodayam nāma katvā pakaraṇa tadā
Dhammasaṅganiyo 'kāsi kaṇḍam so Atthasālinam |
Parittatṭhakathaṇ ceva kātum ārabhi buddhimā

tam disvā Revato thero idam vacanam abravī |
 pālimattam idhānītam natthi aṭṭhakathā idha
 tathācariyavādā ca bhinnarūpā na vijjare |
 Sihalaṇḍakathā suddhā Mahindena matimatā
 saṅgītittayam āruḷham sammāsambuddhadesitam |
 Sāriputtādīgītaṃ ca kathāmaggaṃ samekkhiya
 kathā Sihalaḷbhāsāya Sihalesu pavattati | 15
 tam tattha gantvā sutvā tvam Māgadhānam niruttīyā
 parivattehi sā hoti sabbalokahitāvahā |
 evam vutto pasanno so nikkhamitvā tato imam
 dīpam āgā imasseva raṃṇo kāle mahāmati |
 Mahāvihāram sampatto vihāram sabbasādhūnam
 mahāpadhānam gharam gantvā saṃghapālassa santikā |
 Sihalaṭṭhakatham sutvā theravādaṃ ca sabbaso
 dhammassāmissa eso va adhippāyo ti nicchīyam |
 tattha saṃgha samānetvā kātum aṭṭhakatham mama
 potthake detha sabbe ti āha vīmaṃsitum satam | 20
 saṃgho gāthādvayam tassa dāsi sāvattīyam tava
 ettha dassehi tam disvā sabbe demā ti potthake |
 piṭakattayam ettheva suddhim aṭṭhakathāya so
 Visuddhimaggaṃ nāmākā saṅgahetvā samāsato |
 tato saṃgham samūhetvā sambuddhamatakovidam
 mahābodhisamīpamhi so tam vācetum ārabhi |
 devatā tassa nepuṃṇaṃ pakāsetum mahājane
 chādesum potthakam so pi dvattikkhattum pi tam akā |
 vācetum tatiye vāre potthake samudāhaṭe
 potthakadvayam aṃṇam pi saṇṭhapesum tahiṃ marū 25
 vācayimsu tadā bhikkhū potthakattayam ekato
 ganthato atthato vāpi pubbāparavasena vā |
 theravādehi pālīhi padehi vyañjanehi ca
 aṃṇatattham (*corr.* °thattam) ahū neva potthakesu pi
 tīsu pi |
 atha ugghosayī saṃgho tuṭṭhahaṭṭho visesato
 nissamsayam sa Metteyyo iti vatvā punappunam |
 saddhim aṭṭhakathāyā 'dā potthake Piṭakattaye
 Ganthākare vasanto so vihāre dūrasamkare |
 parivattesi sabbā pi Sihalaṭṭhakathā tadā
 sabbesaṃ muḷabhāsāya Māgadhāya niruttīyā | 30

sattānaṃ sabbabbhāsānaṃ sā ahosi hitāvahā
 theriyācariyā sabbe pāliṃ viya tam aggahūṃ |
 attakattabbakiccesu gatesu pariniṭṭhitim
 vanditūṃ so mahābodhiṃ Jambudīpam upāgamī |
 bhutvā vāvisavassāni Mahānāmo mahāmahiṃ
 katvā puṇṇāni citrāni yathākammam upāgamī |

sabbe pete dharanīpathayo (*corr.* °tayo) maccum accetum
 ante no sakkhimsu pacitasubalā sādhusampannabhogā evaṃ
 sabbe nidhanavasagā honti sattā ti niccaṃ rāgaṃ sammā
 vinayatu dhane jīvite cāpi dhīmā ||

Readings of No. 92: 1 °māṇavo. tīsu—2 vādatthi jambudī-
 pamhi—3 parivattesi—5 gadrabhar°. abruvī—6 vutte. osāresi
 —7 tam, *corr.* tvam. pāli°—8 kasseso. brūvī—10 so sobhi—
 11 pakaraṇam. °ṇiyā. °sāliniṃ—12 abruvī—13 pāliṃ°—
 14 sīhalatṭh°—15 katā—17 °matī—18 vibhāre sabbasādhū-
 nam. °padhānagharam—19 nicchiya—20 saṃghassamānetvā.
 satim—21 gāthadvayaṃ. sāmattiyaṃ—26 bhikkhu—27 pā-
 lihi. aññatattam—28 pi—30 mūlabh°—31 pāliṃ—32 atha
 katt°. paripariniṭṭhitam—33 dvāv°. mahāmahaṃ. puṇṇāni—
 34 °nipatayo. sadhane.

No. 93: 1 brāhmanam°. tīsu—2 jambud°. asiṇḍanto, *corr.*
 ah°.—3 sampunnap°—5 gadr°. jānātīti, *corr.* °sīti—6 jāne,
corr. jānāmi. Afterwards the reading of the first hand has
 been restored. osāresi—6 vuttam, *corr.* vuttam vuttam.
 virodham, *corr.* virodham—7 pāliṃ°—8 kassetam, *corr.*
 kasseso. brūvī. ganha. pabbajjam tam, *corr.* °jja tam—10
 ghose hi, *corr.* ghoso hi—11 pakaraṇam °ṇiyā. °sāliniṃ—
 12 abruvī—13 pāliṃ°. ācariyāv° *corr.* °yav°—14 sīhalatṭh°.
 ārūlham—15 °digītañ ca. katā sīhalabh°—17 mahāmatī—
 18 °sādhunam. °padhānagharam. santikaṃ, *corr.* °kā.—19
 therāvādañ ca. nicchiyaṃ, *corr.* °ya—20 saṃghassamānetvā.
 satam, *corr.* satim—21 gāthadvayaṃ. sāmattiyaṃ—22
 °maggam, *corr.* maggam—23 ārahi, *corr.* °bhi—25 saṃ-
 ṭhāpesum—26 bhikkhu—27 pālihi. aññatattababū, *corr.*
 °mahū. pi—31 pāliṃ—32 atha k°. pariniṭṭhitim, *corr.* °tam
 —33 dvāv°. mahāmahaṃ—34 dharanīpathayo, *corr.* °tayo.
 °sampanna°. dhane, *corr.* sadhane.

94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—nai;
7 lines; Sinhalese writing.

Commentary on the *Mahāvamsa* (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus:

Yā ettāvatā Mahāvamsatthānusārakusalena Dighasandase-
nāpatinā kārāpita-Mahāparivenavāsina *Mahānāmo* ti garūhi
gahitanāmadheyyena therēṇa pubbasīhalabhāsītāya Sīhaḷ-
atthakathāya bhāsantaram eva vajjiya atthasāram eva gahetvā
tantinayānurūpena katassa imassa Saddapadānuvamsassa
atthavannaṇā mayā tam eva sannissitena āradadhā pade-
sissariyadubbutthibhayarogabhayādīvidividhaantarāyayuttakāle
pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāva-
kapaccekabuddhādīnam porāṇānam kiccaṃ pubbavamsattha-
ppakāsanato ayaṃ Vamsatthappakāsini nāmā ti dhāretabbā
| |

Padyapadānuvamsavannaṇā vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānam uppādo sukhā saddhammadesanā
sukhā saṅghassa sāmaggī samaggānam tapo sukho |
siddhir astu | subham astu |
Sambuddhapariṇibbānā dvisahassasatattike
vasse asītisampatte māsamhi sāvane paṇa |
kālapakkhe tu tatiye divase potthakam ayaṃ
katvāna lekhanam Atthadassinā niṭṭhitam katam |

The conclusion sufficiently shows that Turnour was mis-
taken in stating that this commentary was composed by the
author of the *Mahāvamsa* himself. He was misled probably
by the explanation of the first line of the work, where the
paraphrase as well as the text speaks in the first person.
Excepting such cases, the commentator uses, when speaking
of the author, the third person, calling him the ācariya;
for instance, in the note inaccurately translated in Turnour's
Introduction, p. xxxii, of which I give here the full text:

fol. kha': evaṃ ācariyo paṭhamāya gāthāya ratanattayassa
katābhimānena vibatantarāyo Mahāvamsam pavakkhāmīti
paṭiññam katvā idāni yeva *Porāṇasīhalatthakathāmahāvamsa*
vijjamāne pi kasmā ācariyo imaṃ *Padyapadānuvamsam* akāsi

ti vadeyya tesam tam samkhepam vacanam apacchinditvā Padyapadānuvaṃsassa karaṇe payojanam ca ettha Porāṇa-kaatṭhakathāmahāvamsamhi atisaṃkhepādayo pi siyā parikkappitā dosā nāma atthi te tato parivajjetvā kathetukāmassa imassa Padyapadānuvaṃsassa attanā karanavidhiñ ca dassento dutiyagāthām āha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharā ti katthaci likhitan ti.

Finally, if there could remain any doubt, it would be removed by the comments which the *Ṭikā* gives on Mahāv. p. 21, 5 (fol. ghau):

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenarañño Jetavanavāsino bhikkhū ti datṭhabbā | tesam Abhayagirivāsino Lamkāḍīpamhi sāsanaṃ patitṭhānā sattarasavassamattādhikesu dvīsu vassasatesu atikkantesu Vattagāmaṇirañño kāle bhagavato āhaccabhāsita-Vinayapiṭakato bandhakaparivāram (read: Khandhakaparivāram) atthantarapāṭhantarakaraṇavasena bhedam katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vattagāmaninā Abhayagirivihāramhi kārāpīte tattha vaṃsu | tato Jetavanavāsino pi ekacattālīsavassamattādhikesu tiṣṣu vassasatesu atikkantesu Jetavanavihārapatiṭṭhānā pubbe eva Dhammarucikavādato nikkhamma Dakkhinavihāramhi vasitvā te pi bhagavato āhaccabhāsita-Vinayapiṭakato Ubhatovibhaṅgam gahetvā atthantarapāṭhantarakaraṇavasena tam bhedam katvā Sāgalikavādā nāma hutvā Mahāsenarañño Jetavanamhi vihare kārīte vepullam gantvā tattha vaṃsu | tena vuttam Dhammarucikā Sāgalikā Lamkāḍīpamhi bhinnakā ti | tato pana atirekapaññāsamattādhikesu tiṣṣu vassasatesu atikkantesu Bhāgiṇeyyadāṭhāpatissa rañño kāle Jetavanavihāramhi Kurundacullakaparivenavāsi Dāṭhāvedhakanāmako ca bhikkhu tatthe[va] Kolambahārakaparivenavāsi Dāṭhāvedhanāmako bhikkhu cā ti iti ime dve asaṃpurisacittakā attukamsakaparavaṃsakā ussāpitanikāyantaraladdhikā vihataparalokabbayadassāvitā vihatadhammasuttikā ca Dhammaruci-

kavādato Ubhatovibhaṅge Sāgalikavādato Khandhakapari-
vāraṇ ca gahetvā Mahāvihāravāsino paṭiyekkā jātā ti idaṃ
abhūtatthaparidīpakavacanaṇ ca aññavādanārapaṭisaṃyut-
tavacanaṇ ca attānaṃ pāṭhabbākyānāntarāgataṃ katvā
likhitvā ṭhapesuṃ.

The commentary, generally, concisely follows the single words of the text; sometimes it inserts historical excursuses, some of which Turnour has translated in his Introduction to the Mahāvamsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pāli text of two of the excursuses given in English by Turnour.

f. ghrī'—ghrī (Turnour, p. xxxvii) : ayaṃ pana Susunāgo
nāma amacco kassa putto kena posito ti | Vesāliyaṃ hi añña-
tarassa Licchavirañño putto | tassāyaṃ evaṃ ekāya nagaraso-
bhiniyā kucchisimā gahitapaṭisaṇḍhiko aññatarena amacca-
puttena posito ti *Uttaravihāravāstīnaṃ atthakathāyaṃ* vuttaṃ
evaṃ sati pi mayaṃ samayavirodhabbhāvattā tass' uppattisaṃ-
khepamattaṃ dassayissāma | kathaṃ | ekasimā hi samaye
kira Licchavirājāno sannipatitvā na amhākaṃ nagaraṃ
ṭhānappattāya nagarasobhinikāya virahitaṃ sobhatīti (comp.
Mahāvagga, viii. 1, 2) evaṃ maññitvā aññatarasamānājāti-
kaṃ mātugāmaṃ tasmimā ṭhānantare ṭhapesuṃ | tesamā añña-
taro rājā taṃ gahetvā attano gehaṃ ānetvā sattāhaṃ attano
gehe yeva vasāpetvā tasmimā gahitagabbho vissajjesi | sā
attano gehaṃ gantvā paripuṇṇagabbho vijāyanti maṃsapesiṃ
vijāyitvā kin ti pucchitvā maṃsapesīti vutte domanassappattā
lajjabhayaṃ pi upaddutāya ukkhalīyā pakkhipitvā aññena
pidahanena supihitaṃ katvā dhātīyā datvā paccūsakāle yeva
saṃkhārattṭhāne ṭhapāpesi | tasmimā tāya ṭhapitamatte yeva
taṃ nagarapariggāhiko eko nāgarājā disvā attano bhogehi
parikkhipitvā upari mahantaṃ phaṇaṃ katvā dissamāna-
rūpeneva ṭhatvā attānaṃ disvā sannipatitesu mahājanesu
sū sū ti saddhaṃ katvā antaradhāyi | atha kho taṃ ṭhānaṃ
upagatajano taṃ disvā vivaritvā parinātaṃ maṃsapesijaṃ sam-
panṇalakkaṇaṃ dhaññavatiputtapaṭilābhaṃ addasa disvā
assa sañjātapemo ahoṣīti | tattheke amaccuputto tasmimā
sañjātapemo taṃ gharaṃ netvā paṭijagganto nāmagahana-
divase amunā sū sū ti katasaddena nāgarañño rakkhitattā

Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posiyamāno anukkamena viññubhāvaṃ patvā ācārasampannataro nāgarehi sādhusundarataro 'tīva sammato ahosi | tasmā tassa Nāgadāsakassa rañño kujjhitvā | tehi nāgarehi katābhisekā Susunāgo nāma rājā ti pākaṭṭha ahosi |

f. ghau'—ghaḥ (Turnour, p. xxxviii): Kālāsokassa puttā tū (p. 21, 7 Turn.) tiādim āha | Kālāsokassa atraja-puttā dasa bhātukā ahesuṇ ti attho | tesam pana nāmam *Atthakathāya* vuttam | nava Nandā tato āsun ti tato dasa bhātunam antarā samānam eva nāmakā Nandanāma nava rājāno ahesuṇ ti attho | tesam hi jeṭṭho pana aññatakulassa putto ti ca paccantavāsiko ti ca tesam navannam uppattik-kamañ ca *Uttaravihāratthakathāya* vuttam | mayam pi samkhepena tesam uppattimattam samayāvirodhamattā kathey-yāma | pubbe kira Kālāsokaputtānam rajje yeva paccantivāsiko eko mahācoro uppajjitvā laddhapakkho raṭṭham vilumpamāno vicarati | tassa manussā pane gāmaghāṭakam-mam karontā yaṃ gāmam vilumpanti bhaṇḍam tasmim gāme manussehi gāhāpetvā Malayam netvā bhaṇḍam gahetvā manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā ekam nibbitikaṃ thāmajavasampannam yodhasadisam purisam gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā tehi bho dāsa purisa na mayam aññaṃ pi kasigorakkhādī-kammaṃ karoma iminā va nibhārena gāmaghāṭakādīni katvā dhanam ca dhaññaṃ ca uppādetvā macchamamsasurāpāṇādīni paṭiyādetvā khādantā sukhena jīvitavuttiṃ karomā ti vutte sādhu vata ayam eva tesam jīvitavutti aham pi teh' eva saddhim evam eva jīvitam kappeyyāmīti cintetvā puna āha aham pi tumhākaṃ santike vasitvā tumhākaṃ sabhāyo bhavissāmīti tumhe mam pi gahetvā vicarathā ti | te sādhu ti tam gahetvā attānam santike vasaṇesum | ath' ekadivasam te corā gāmaghā-ṭakammaṃ karontā ekam āvudhahatthasurapurisehi sampannam paccantagāmaṃ pavisimsu | tesu pavittāhamattesu gāma-vāsino utthāya te majjhe katvā gāmanim gahetvā asinā paritvā jīvitakkhayaṃ pāpesum | corā pana yena vātena vā palāyitvā Malayam gantvā tattha sannipatitvā tassa mata-bhāvaṃ jānitvā tasmim vinatthe amhākaṃ parihānibhāvo

paññāyissati tam hi vinā amhehi ito paṭṭhāya gāmaghātādi-
kammakaraṇaṃ nāma kassa bhāro idha vasitum pi na sakkā
evaṃ no nānābhāvo vinābhāvo paññāyissatīti rodamaṇā nisi-
dimsu | amu esa puriso te upasaṃkamitvā kasmā rodathā ti
pucchitvā tehi no gāmaghātakammakaraṇakāle pavesanikkha-
manāya purecārikasūrapurisassa abhāvakaraṇena rodambā ti
vutte tena bho tumhe mā rodatha so yeva kammaṃ kātum
sakkoti na añño aham eva tam kammaṃ kātum sakkhissāmiti
itho paṭṭhāya mā cintayitthā tiādim āha | te tassa vacanena
assāsajātā sādhu ti tam purisaṃ tasmī gāmanitṭhāne ṭhape-
sum | so tato paṭṭhāya aham Nando nāmā ti attano nāmaṃ
sāvetvā tehi saddhiṃ purimanayeneva raṭṭhaṃ vilumpamāno
vicaranto attano sabhātuke nātivagge ca sannipātāpetvā tehi
pi laddhapakkho hutvā vicaranto | ath' ekadivasam sapurisaṃ
sannipātāpetvā aham bho na idaṃ kammaṃ surapurisehi
kātabbhaṃ amhādisānaṃ nānucchavikaṃ hinapurisānaṃ eva
idaṃ kammaṃ anucchavikaṃ tasmā kiṃ iminā rajjaṃ gan-
hissāmā ti | te sādhu ti sampāṭicchimsu | so tasmīṃ sampa-
ṭicchite saparivāro yuddhasajjo ekaṃ paccantanagaraṃ gantvā
rajjaṃ vā detu yuddhaṃ vā ti | te tam sutvā sabbe samā-
gamma tadanurūpāya mantanāya mantetvā samānacchanda
tena saha mittasatthavam akaṃsu | iminā va nayena so
yebhuyyena Jambudīpavāsino manusse hatthagataṃ katvā
tato Pāṭaliputtaṃ gantvā tattha rajjaṃ gahetvā raṭṭhaṃ
anusāsamaṇo na cirasseva kālam akāsi | tato tassa bhātara
paṭipāṭiyā rajjaṃ anussāsimsu | te pana sabbe dvāvisati vassāni
rajjaṃ karimsu ti | tena vuttaṃ nava Nandā tato āsum | pe |
rajjaṃ samanussāsiyun ti | pe | tattha kamenevāti vuddha-
paṭipāṭiyā eva | tesam pana kaniṭṭho navamo sayam dhanani-
dahanavittikatāya Dhananando nāma ahosi | so hi paṭiladdhā-
bhiseko va macchariyābhibhūto dhananidahanakammam eva
me kātum vaṭṭatīti cintetvā tato tato asitikoṭippamānaṃ dha-
nasaṇcayam katvā sayam eva tam gāhapetvā Gaṃgātīraṃ
gantvā sākhāvaraṇena Mahāgaṅgaṃ pidahāpetvā mātikaṇ
ca katvā tato udakaṃ aññatthaabhimukhaṃ kārāpetvā anto-
Gaṅgāya pāsānatale mahantaṃ āvātaṃ kārāpetvā tattha dha-
naṃ nidahitvā tatopari pāsāne santharāpetvā tatopari udaka-
nivāraṇatthāya vilinaloham okirāpetvā gulapāsāne attharā-

petvā puna sodakam vissajjāpetvā tam pakatipāsānataḷaṃ
 viya jāte udakam vissajjāpesi | puna attano ānāpavattana-
 tṭhāne cammajaturukkhapāsānapavattāpanakāraṇādīhi dha-
 nasañcayam kārapetvā tattheva akāsi | evaṃ katipayavārehi
 akāsi vuttam hoti | tena avocumha tesam pana kaniṭṭho
 navamo sayam dhananidahanavittikattāya Dhananando nāma
 ahoṣi ti | Moriyānan ti attānam nagaram siriya eva sañjātam
 Moriyā ti laddhavo(hā)rānam khattiyānan ti attho | tehi
 pana dharamāne yeva bhagavati Viḍuḍḍhabhena upaddutā
 te pi Sākiyā Himavantam pavisitvā aññataram salīlaya sam-
 pannaṃ ussannapipphalipavanādīhi pādapavanehi upasobhi-
 tam ramaṇiyam bhūmibhāgam disvā tatthā 'bhiniṇiṭṭhapema-
 hadaya tasmim ṭhāne suvivhattam mahāpathadvāraakoṭṭha-
 kam thirapākāraparikkhittam āramaṃyānādivividharāma-
 ñeyyasampannam nagaram māpesum | api ca tam mayūragi-
 vasamkāsam chadaniṭṭhikapasādapanti koṇcamayūragananā-
 dehi pūritam ugghositaṃ ca ahoṣi | tena te tassa nagarassa
 sāmīno Sākiyā ca | tesam puttapaputtā ca sakala-Jambudīpe
 Moriyā nāmā ti pākata jāta | tato ppabhuti tesam vaṃso
 Moriyavaṃso ti vuccati | tena vuttam Moriyānam khatti-
 yānam vaṃse jātan ti |

95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sin-
 halese writing. The MS. contains three different works :

1. fol. ka—gu (each page is divided into 3 columns ; 7 lines).
 The *Dipavaṃsa*. This manuscript belongs to the better class,
 though it is not free from the great deficiencies common to all
 MSS. of the *Dipavaṃsa*.

2. fol. gū—cai (8 lines). The *Dāthāvaṃsa*.

3. fol. co—jo (7 lines on an average). At the end of the
 MS. there is a Burmese subscription, apparently written by a
 different hand from that in which the work itself is written.
 It is dated in Sakk. 1136=A.D. 1775. The *Lalāṭadhātuvāṃsa*,
 prose with a few intermixed verses.

Begins: namo etc. |

sambuddham atulaṃ suddhaṃ dhammaṃ saṅghaṃ anu-
taraṃ
namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |
tikkhattum āgamā nātho Lamkāḍīpaṃ manoramam
sattānaṃ hitam icchanto sāsanassa ciraṭṭhitim |

The chapters of the work are: tathāgatassa gamano nāma paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutādhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo p. (f. chū')—pakinnako n. catuttho p. (f. chām')—dhātuni-dhānādhikāro n. pañcama p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñī; 8 lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—ḍām; 8–9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of the work, giving the text according to No. 96, and subjoining the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |
Milindo nāma so rājā *Sāgalāyam* purattame
upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaram |
āsajja rājā citrakathim¹ ukkādhāraṃ tamonuḍam
āpucchi nipuno pañhe² ṭhānāthānagate puthu |
pucchāvissajjanā ceva gambhīratthupanissitā
hadayaṅgamā kannasukhā³ abbhutā lomahamsanā |
Abhidhammavinayogālhā⁴ suttajālasamatthitā
Nāgasenakathā citrā opammehi nayehi ca |
tattha ñāṇaṃ panidhāya⁵ hāsayitvāna māṇasaṃ⁶
supoṭha nipuno (corr. nipuṇe)⁷ pañhe kamkhāṭṭhānavi-
dālane⁸ ti |

tam yathānusūyate | atthi *Yonakākaṃ* (corr. °naṃ)⁹ nānā-
putabhedanaṃ *Sāgalan* nāma nagaram nadīpabbatasohitam
ramanīyabhūmippadesabhāgam¹⁰ āramuyyānopavanatalāka-

pokkharāṇisampannaṃ nadīpabbatavanarāmaneyyakam¹¹ sutavantanimmitam nihatapaccattikapaccāmittam¹² anupapīlitam¹³ vividhavicitrādāham¹⁴ attālakotṭhakam¹⁵ varapavara-gopuroraṇam gambhīraparikhapandārapākāraparikkhittan-tepuram suvibhattavittithi(*corr.* vīthi-)caccaracatukkasimghāṭakam¹⁶ suppasāritānekavidhavarabhaṇḍaparipūritantarāpanam vividhadānaggasatasamupasobhitam¹⁷ Himagirisikharasamkāsavarabhavanasatasahassi(*corr.* °ssa-) patimaṇḍitam¹⁸ gajabayarathapanti(*corr.* patti-)samā-kulam¹⁹ abhirūpanarānāriganānucaritam ākinṇajanamanussam puthukhattiyabrāhmaṇavessasuddham(*corr.* °ddam)²⁰ vividhasamanabrāhmaṇasabhajanasaṃghāṭitam²¹ bahuvidhavijjāvantānaravīranisevitam kāsikakotṭumbarakādinānāvīdhavatthāpanasampannam²² suppasāritarucirabahu- (*added*: vidha) pupphagandhagandhāpanagandhagandhitam²³ āsimsanīyyabahuratta- (*corr.* °tana) paripūritam²⁴ disāmukhasuppasāritāpanasimghārīvāri- (*corr.* °ni)jaganānucaritam²⁵ kabāpanarajatasuvaṇṇakamṣapatthara-paripuram²⁶ pajjotamānanidhiniketam pahutadhanadhamnāvittūpakaraṇam²⁷ paripunnakosakotṭhāgāram bahuvaṇṇapānam²⁸ bahuvidhakhajjabhojjaleyyapeyyasāyanīyya²⁹ Uttarakurusamkāsam³⁰ sampannasassam ālakamandā³¹ viya devāpuram |

Various readings of No. 97: 1) °kathī, 2) pañho, 3) kaṇṇasukhā, 4) °gāṭhā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe, 8) °ṭhānavidhālane, 9) yonam, *corr.* yonakānam, 10) bhitam ramaṇīyyam (*corr.* °yya°) bhumi°, 11) °vaṇarāmaṇeyyakam, 12) °paccatthika°, 13) anuppilītam, 14) °vicitrādāham, 15) °kotṭhakam, 16) °vīthivaccara°, 17) °samūpas°, 18) bhavaṇasatasahassa°, 19) pantis°, 20) °suddam, 21) °samaṇabrāhmaṇasabhājanasaṃghāṭitam, 22) °vatthāpanasampannam, 23) °bahuvidhapuppha°, 24) °nīyabahuratana°, 25) °simgharavānija°, 26) °paripūram, 27) pahūtadhanadhamnāvittūpakaraṇam, 28) bavhannapānam, 29) °sāyanīyam, 30) °samkāsam, 31) ālak°.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

Kalyāṇī kyom cā. Pāli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pāli introduction runs thus: *namo, etc.*

nātham natvāna nāthassa kassam sāsana-
 vuddhiyā Kalyāṇisimāy' uppattibhūtapāṭhassa nissayam |
 Dhammacetyābhidhānena Rāmādhīpatināminā
 rañā Rāmañadese hi Kalyāṇināmikam simam |
 ācariye sammanetvā tāya uppattikāraṇam
 nātum sīlāpattakesu ¹ thapitam likkhiya 'kkbaram |
 tato pi nihato gandho aparācariyehi so ² |
 na uggaḷitakkharattā ³ sudujjānattato mayā
 sodhetum nussahattā pi thapito cīrassam 'dhunā |
 paramparagottāvāsanābhinikkhaṇagāminā
 nātakupāsakeneva tumhādisehy adipane |
 gandhasāravijjantehi satti satti ⁴ sujānitum
 pacchimājanatā kivaṃ ityādinābhiyācīto |
 sāsanaśāpakārāya Mrammabhāsāya jānitum
 visodhetvā yathāsattim racissam tassa nissayam |
 yuttāyuttam vicintetvā ayuttam tam susodhiya
 yuttam thānam dhārayantu mānadosavivajjitā |

99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusāradhammasattha), Pāli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins: ⁵ *namo, etc.*

Manumanosāram vande dasabbalam amañḍite (amañ-
 ḍite, B.)
 paṭhaviyā paṭicchanne vassantam 'malakam viyam (ama-
 lakam viya passantam, B.) |
 lokiyuttarasaddhammam Nerucakkavalādikam
 dhammañ cassa supūjeyyam puñ(ñ)akhetam gaṇam api |
 Manusāradhammasatt(h)am kālantarena sabbaso
 paramparalikkhitena pamādasahitam yato |

¹ 'pattakesu, the text repeated with the Burmese version.

² yo.

³ nathagg².

⁴ sakkhissati.

⁵ I design by B. the readings of the text repeated together with the Burmese version.

tasmā atthañ ca tandiṃyaṃ (tandiṃyañ ca, B.) visodhento
 mahaṃ dāni
 akkhadassānam atthāya bālānaṃ suṭhu dīpissam |
 karuṇāya 'ssa codite buddhesi 'nena bhātunā
 sagāravaṃ 'bhiyācito porāṇakaṃ matam niya (matam
 andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevaṃ narānarābhivuddhikam
 pāraṅgaṃ 'pāraṅgaṃ netam viram viram 'bhivandiya |
 dhammasattam vicāremi vicittanayamaṇḍitam
 bahusattakalokānaṃ catvāgativimuccitam |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.
 The *Dhammasat*, Pāli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.
 The *Lokanīti*, collection of rules and proverbs for life and society ; Pāli and Burmese. Begins :

lokanīdhi pavakkhāmi nānāsattasamuddhitam
 māgaṭeneva saṅkhepaṃ vanditvā ratanattayaṃ |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.
 The *Rājanīti*, similar collection of rules for royal government ; Pāli and Burmese. Begins :

saddhā bhavantu jinasakkā varābhivuddhiyo |
 rājanītisattham rañño dhammatthasukhasādhanaṃ
 vuccate buddhivuddhattham pararaṭṭhavimaddane |

104.

23 leaves ; the first 22 leaves are signed with the Burmese letters pa—phau ; the last leaf, which, like the preceding one,

is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature *ekâdasa-vagga*, but neither beginning nor end are coincident with any division of the work.

The fragment begins: *lātu-(ku?)salaṃ kammaṃ avisesena samuddayasaccan ti saccavibhaṅge vuttaṃ | tasmā avijjā-paccayā saṅkharā ti avijjāsayasāṅkharaṃ dutiyasaccappa-bhavaṃ etc.*

105.

Third and fourth part of the MS. No. 18^f; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khû is put twice); 20 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, metrical work about the duties of the priesthood. Begins: *namo etc.*

âdito upasampannasikkhitabbam samâtikam
Khuddasikkham pavakkhâmi vanditvâ ratanattâhayaṃ |
 pārâjikâ ca cattâro garukâ nava cîvaram
 rajanâni ca patto ca tâlakâ (thâlakâ, the Nissaya) ca pavâ-
 vaṇâ |
 kâlikâ ca paṭiggaho mamsesu ca akappiyaṃ
 nisaggiyâni pâcitti samaṇatappâ ca bhûmiyo (samakap-
 piya bhummiyo ca, the Nissaya) | *etc.*

The end, containing the author's name, runs thus:

mahato kittisaddassa yassa lokavicârino
 parissamo na sambhoti mâtulasseva niccayo (niccaso the
 MS. of the Nissaya) |
 tena *Dhammasirikena* Tambapaṇṇiyaketunâ
 therena rajitâ dhammavinayaññupasaṃsitâ |
 etthâvatâ 'yaṃ niṭṭhânaṃ *Khuddasikkhâ* upâkatâ
 pañcamattehi gâthânaṃ satehi parimâṇato ti |

2. Fol. ka—ṭam; 131 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhâ*, text with single explanatory remarks in Pâli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viñātu 'ttho hi sakkā naṃ sante pi pubbanissaye
 sukhena mandamañenahi bhikkhunā 'haṃ bhiyācito |
 racissa Pañdamañjūnā sikkhākāmena nissayaṃ
 nātisaṅkhepavittthāraṃ navam pitivivaddhanam |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Aṭṭhasālinī (No. 45). I give the complete text as far as in No. 45.

Kusannāmassa nagraṣṣa purattimāpadesake
 sāsanaṇaṇabhūtaṣṣa aḍḍhayaḍḍhanapamāṇake |
 Neraṇṇivhayagāmaṣṣa pacchimam isanissite
 uttarasmi disābhāge thāne pañcadhanusake |
 gamanāgamanaṣṣaṣṣaṇṇa Maṇiratananāmake
 alaye puṇaniṣṣatte santāsane tibhummiḍḍike |
 bahuggaḍḍhanavācakena atigambhiyabuddhinā
 ādimh' ānisaṣṣaddena (sic, ariyaṣṣaddena the repetition
 with the Burmese version) Alaṅkāra tināminā |
 mahātherena yuttena na āhāpetvāna sabbaso
 sāvakaṇam vācanaṇ ca antarā antarakkhaḍḍake |
 sampaso dviṣaḥṣaṇ ca dviṣataṇ jinaṣṣasane
 tesathivavassa(vessa?)katato (vassagaṇato, the repetition)
 racito nissaro sayam |
 navabhū Khuddhaṣikkhāya muṇisaṣṣanabuddhiyā |

106.

Third part of the MS. No. 19; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (tvai) of another copy of the preceding work. The whole copy was probably composed of three parts.

107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127=A.D. 1766.

Pañcaṣṣi aṭṭhaṣṣi aḍḍham aprat, a moral work chiefly about the duties of householders. Pāli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins: *namo etc.*

jītajeyyaṃ varaṃ buddhaṃ tilokaggavināyakam
natvā gīhipaṭipadam vakkh' uddhari tato tato |

atthānattham manati jānātīti manusso | gahaṭṭhasīlam
nāma pañcaṅgasīlam aṭhaṅgasīlam dasaṅgasīlaṃ ca terasa
dhūtaṅgesu ekāsanikaṅgapattapīṇḍikaṅgavasena dve dhū-
taṅgāni ca | imāni sīlāni gahaṭṭhānaṃ vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters
ka—ñri (the same leaf has the two signatures ke and
kai), the last leaf containing an index to the whole work.
8-9 lines; Sinhalese writing.

The *Sārasaṅgaha*. Begins: *namo etc.*

mahākāruṇikam nātham dhamman tena sudesitam
natvāna ariyasamghaṃ ca dakkhiṇeyyam niraṅgaṇam |
dassayissam samāsenā pavaram Sārasaṅgahaṃ
samāharitvā vividham nayam sotasukhāvahan ti |

Conclusion :

Dakkhiṇārāmapatino Piṭakattayadhārino
Buddhappiyavhayatherassa yo sissān' antimo yati |
tena *Siddhatthanāmena* dhīmatā suciyuttinā
therena likhito eso vicitto Sārasaṅgaho |

The work is a short encyclopædia of Buddhist theology
and cosmology. It is divided into the following chapters:
buddhānam abhinīhārakathā (ends f. kī)—tathāgatassa accha-
riyakathā (f. kām)—pañcaantaradhānakathā (f. khu)—mu-
nino cakkavattino ca cetiyakathā (f. khū)—sammajjaniyā-
phalaṅgahanayo (f. khri)—dhamme acchariyakathā (f.
kho)—saṅghe acchariyakathā (f. gū)—niddāvibhāvanam (f.
gri)—supinavibhāvanam (f. gli)—ratanadvayasantakapari-
vattanakathā (f. gli)—saraṇagamanassa bhedaṅgahanayo
(f. ge)—sīlānam pabhedaṅgahanayo (f. ghi)—kammaṭṭhā-
naṅgahanayo (f. gho)—nibbānassa vibhāvanam (f. ghau)—
ratanattaye agāravavibhāvanakathā (f. ghau)—janakādi-
kammaṭṭhānaṅgahanayo (f. nu)—ānantariyakammavibhā-
vanam (f. ñri)—micchādīṭṭhivibhāvanam (f. ñli)—ariyūpavā-
dāvibhāvananayo (f. ñli)—kuhakādīnaṃ ca kathāsaṅgahanayo

(f. ne')—maccherakathā (f. nai')—tividhaggivibhāvanakathā (f. nām')—dānādipuññasāṅgahanayo (f. cū)—sattānaṃ āhāra-bhedanayasaṅgaho (f. cū')—yonivibhāvananayasaṅgaho (f. cha)—pumitthiparivattanakathā (f. chi)—yuvatināṃ sarūpa-vibhāvanāṃ (f. chu)—paṇḍakānaṃ vibhāvanāṃ (f. chu')—nāgānaṃ vibhāvanakathā (f. chri)—supaṇṇānaṃ vibhāvanakathā (f. chri')—petānaṃ vibhāvanāṃ (f. chli)—asurānaṃ vibhāvanāṃ (f. chli)—devatānaṃ vibhāvanāṃ (f. chli')—mahiyaddhanakathā (f. che')—mahicalanakathā (f. chau')—vutthivātādīnaṃ saṅgahanayo (f. ja)—pakiṇṇakakathā (f. je')—iddhividhādīsāṅgahanayo (f. jhu')—lokaśaṇṭhānakathā (f. ñri').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—ñrī (the first leaf containing an index of the chapters has no signature); 10–9 lines; Sinhalese writing.

The *Lokadīpasāra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

setṭhaṃ setṭhadadaṃ buddhaṃ loke lokaggaṇāyakaṃ lokabandhaṃ mahāviraṃ lokanāthaṃ namāmi 'haṃ.

Subscription: Siriratanapurābhiddhāne uttamanagare setakuṇṇarādhipatibhūtaṃ mahārañño mātubhūtaṃ Susaddhāya mahādeviyā kārīte ti | punapaṭalachādite soṇṇamayamahāvihāre vasantena sīlācārādisampannaṃ Tipiṭakapariyattidharena saddhābuddhiviriyapatimaṇḍitena Sīhalādīpe araṇṇāvāsīnaṃ pasatthamahātherānaṃ vamsālaṅkārabhūtena Medhaṃkaramahātherākkhyappatitena *Samgharañña* karato 'yaṃ Lokappadīpakasāro ti | — — Lokappadīpakasārapakaraṇaṃ *Mahāsamgharājena Dayarājassa* garuṇā racitaṃ samattaṃ ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāññādukkhavaṇṇanā—tirokuddasuttaṃ—mahādevavatthūṃ—pāsānapetavatthūṃ—pāsānatthambhapetavatthūṃ—kasipetavatthūṃ—addhatandulapetav.—patākapa.). IV. tiracchānagatiniddeso. V. manussagatiniddeso¹ (comprehends: thūpārabbhakathā—thūpakara-

¹ This chapter contains almost entirely extracts from the Mahāvamsa. The story of the Māgadha kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagāmanī's works is almost identical with the Mahāvamsa.

nakathâ — mahâdhâtunidhânakathâ — Abhayaduttthagâmanirañño Tusitadevalokagamanam — Asokamâliniyâ uppattikathâ — Sâkirâjakumârassa uppattikathâ — bhatikammakaraṇakathâ). VI. sattalokaniddeso (comprehends: atthakkhaṇaparidipanakathâ — kâmvâcaradevânam uppattikathâ). VII. okâsalokaniddeso. VIII. pakiṇṇakanayasâraniddeso.

110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1.

Ratanamâlâ che kyam, a medical work; Pâli text with Burmese Nissaya. The MS. is very incorrect. The Pâli introduction begins: ¹ namo tassa etc.

sampannâ puṇaamitaṃ piyajakhilajanam (piyadh° B.)
buddha(m) trelokasaramam ârabbhâ 'dha pranamyam
(idha atthayojanam B.) |
jararogâ yadi bhavâ tato nikkhitum
ratanamâlâcariyo osathâ (°tham B.) gâyâgâyati |

111 (Turnour Collection).

Miscellaneous Pâli and Sinhalese MS., written in Sinhalese characters. I here omit the parts which are merely Sinhalese.

No. 2. 3 leaves (ka—ki); 8-7 lines. The last page contains the title: Asgiri Wihâre Indavallugoda Unnânsê wisin amutuwen tanâpu ashtakayayi. 8 verses in honour of "Jorjji Tarṇṇaru" (George Turnour); Pâli with Sinhalese version.

No. 3. 4 leaves (ka—ki); 7-8 lines. Similar 8 verses, Pâli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8 verses in honour of Buddha.

No. 6. 2 leaves (ka—kâ); 8 lines. Title: Asgiri Wihâre Miyanamade Unnânsê wisin amutuwen tanâpu ashtakayayi. Contents similar to No. 2.

No. 7. 4 leaves without signature; 7-8 lines. 7 verses in honour of Buddha, Pâli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7-9 lines. Beginning of the *Mahâparinibbânasutta*, Pâli text with Sinhalese version. The

¹ The readings marked with the letter B. are those of the text as repeated in sections in the Burmese version.

text ends with the words : *Vajjīṇaṃ pāṭikamkhā no parihañi ti* (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pāli and Sinhalese notes on the words *saddhammaṃ antaradhāpentī*.

No. 15. One leaf containing an extract from the *Āṅguttar-aṭṭhakathā* (*dukanipāṭavaṇṇanā*) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pāli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters *gu—gau* ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras ; the little treatise is called in the introductory stanza *Thūpavaṃsa*. Begins : *namo etc.*

buddhañ ca dhammañ ca gaṇaṃ namitvā aggaṃ visud-
dhaṃ janapumūkhettam
chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhāṃ' aham sâsa-
navaddhanāya |

ekasmim kira samaye ambhakaṃ bhagavā Rājagahe viharati
Veluvane Kalandakanivāpe tatrāpi kho bhagavā catunnaṃ
parisānaṃ dhammaṃ desesi ādikalyāṇaṃ majjhe kalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ.
tena kho pana samayena Anuruddho Sobhito Padumuttaro
Guṇasāgaro Nānapaṇḍito Revato ti cha khināsavā eka-
cchanda hutvā yena bhagavā ten' upasamkamimsu *etc.*

The fragment ends : *Revatattherassa hatthato anūpamaṃ
kesadhātuṃ sampaticchitvā gandhodakanūnāpetvā suvaṇṇa-
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-
take ṭhapesuṃ taṃ khaṇaṃ nēva hetthāvuttappakārāni paṭha-
vikampanādinī acchariyāni pāturaheṣuṃ dasa saḥassa ca.*





~~Ch~~

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